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THE MISSIONARY HERALD

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THE

MISSIONARY HERALD.

VOL. LXXXI. — MAY, 1885. — NO. V.

SEVEN MONTHS. — While the receipts from legacies have increased, the donations for the first seven months of the fiscal year are about $28,000 less than those for the corresponding period last year. The requests from the missions call for every dollar of that $28,000. Shall it be received, in addition to regular contributions, during the remaining five months?

So far as is known, the map in Cameron's *Across Africa* is the only one covering the route between Bihé and the coast, which was made by a person who knew anything about the region by personal observation. But Cameron's journey over this part of the continent was rapid, and his knowledge of it necessarily slight. The first accurate maps of this region are given in this number of the *Herald*, from observations made during repeated journeys and a stay of two years by Mr. Fay and other members of our West Central African Mission. The sectional maps of Bailundu and Bihé, though small, are quite full, and show the exact relation of many places in which our readers are much interested.

WE would like to take counsel with our friends concerning a proposal made by several correspondents that the Mission Stories, with illustrations, which have appeared in the Young People's Department of the *Herald* for more than six years be published separately, in book form. They would make a volume of about 400 pages, with over 300 illustrations, and if printed on heavy paper, with broad page, and well bound, the book would certainly be an attractive one typographically. It would cost not over $1.50, possibly a little less. This would be about one half the price at which a book of this style is usually sold. Would this volume be called for by parents for their children, and for Sabbath-school and other libraries? To any of our readers who may send their advice as to the expediency of issuing this volume, or, better still, their orders for it in case it is issued, we return beforehand our hearty thanks. Address the "Editor of the *Missionary Herald*."

THE effective force of male missionaries of the American Board now in the field is less than 120. Shall not the Lord of the harvest be importuned to raise up more laborers speedily?

Between January 14 and February 1 there were organized, in connection with the mission of the American Board in Japan, four self-supporting churches, two of them, Matsuyama and Komatsu, being on the island of Shikoku. These new churches start with an aggregate membership of 195, an average of forty-nine each. It should be remembered that in our Japan Mission it is now regarded as a pre-requisite to the organization of a church that the community not only have a man ready to become pastor, but are themselves ready to support him.

The attempt of a contemporary journal to show that the missions of the religious denomination with which it is connected can secure converts from heathenism at a cheaper rate than other Christians can do the work has, not unnaturally, called out some sarcastic comments from the secular press. When the work of missions is presented on such an absurd basis as is assumed in this article, it is to be expected that scoffers will make light of the whole matter. It would be easy to show some glaring errors in the figures presented, particularly in including among the converts of last year over seven thousand *not in pagan lands*, and among whom there is not a single American missionary, and where the American Society simply makes small grants-in-aid to Christian churches. But we utterly refuse to discuss the comparative value of missionary labors on the preposterous theory that this value can be estimated by dividing the cost of the several missions by the number of converts in each field. Every thoughtful man knows that the work of missions in pagan lands is still practically in the preparatory stage. The seventy-fifth anniversary of the sending of the first missionary from the United States to a foreign land has not yet come. In heathen countries the foundations have to be laid; institutions must be established for the prosecution of the work in coming days; and the deeper these foundations, the broader these institutions, the firmer and wider the work will be in the future. To reckon all the cost of a mission to the heathen for a year upon the converts of that year is as absurd as it would be for a farmer to put all the cost of clearing a wood-lot, and removing the rocks and stumps, upon the crop of the next autumn. Foreign missions have first to clear the ground. In some fields a glorious harvest has already been gathered; in others it is yet to be seen. Some races are more speedily influenced by Christian truth than are others. In our Micronesian Mission, for instance, the converts at the first outnumber those in China more than ten to one. Yet, in view of the coming generations, it may well be questioned whether labors for the slow-moving but persistent Chinese will not tell more upon the progress of the Kingdom of God than will work in Micronesia, where the fruit is speedily gathered. We need not attempt to settle this question. We are to sow beside all waters, and, doubtless, we shall gather in the sheaves in due time. That time may be near when we little expect it. Our Baptist brethren labored for more than twenty-five years among the Telugus, and were on the point of abandoning the mission because it was so unsuccessful, when there came that wonderful ingathering which has made the record of this mission most notable and inspiring. No reasonable man would think of dividing the cost of that mission, either now or ten years ago, by the number of converts, as though that were the test of the work done. In this, as in countless other cases, the labor that for years seemed unremunerative was essential to the great ingathering which followed.

THE financial report of the Hawaiian Kingdom for 1884 indicates a continuance of the commercial prosperity of the Islands. There is a slight increase in the exports, the total value of which for the year was $7,977,908.82. This amount exceeded the total value of imports by $3,342,394.60. The customs' receipts were $551,736.59, an ample sum, it would seem, for so small a kingdom.

IN the Young People's Department may be found Captain Bray's report of the voyage of the *Morning Star* from Boston to Honolulu, the vessel having arrived at the latter port March 15. It was on March 15, 1867, that the second *Morning Star*, under command of Rev. Hiram Bingham, arrived at Honolulu after her voyage around Cape Horn. The new vessel has proved herself a good sailer and admirably adapted to her work in the Pacific Ocean.

THE American Board has lost a devoted friend, and one who has served it long and well, by the recent death of J. Russell Bradford, Esq., of Cambridge. For thirteen years Mr. Bradford was a member of the Prudential Committee, acting during most of that period upon the sub-committee on finance. His clear judgment, his wide acquaintance with business affairs, and his habits of patient and thorough investigation rendered him an invaluable helper at the Missionary Rooms. It is estimated that during these thirteen years of his connection with the Committee Mr. Bradford has spent, in the weekly meetings, in his stated examinations of all financial matters connected with the Board, and in the preparation of reports, some of which called for protracted labor, what would amount to nearly two years of labor. And this he did freely and with thanks to God that he was permitted to render this service for his Kingdom.

MUCH surprise has been expressed over an analysis made in the *Missionary Herald*, for June of last year, of the contributions for home and foreign missions made by the churches of the Suffolk West Conference in Massachusetts. The common impression is that the churches of Boston and vicinity devote the larger share of their benevolent contributions to foreign missions. It was shown last year that, by the report of the Suffolk West Conference, which includes the wealthiest churches of Boston, an average of $4.80 per enrolled member was given for foreign work, and $12.72 for home work, not including church expenses. That this was not an exceptional year is shown by the report presented at the late meeting of the Conference, held April 8, from which it appears that in 1884 the average contribution of each enrolled church member for foreign missions fell to $4.41, while the offerings for home work increased to $15.71 per member. This is a little less than 22 per cent. for the one and 78 per cent. for the other. It should be remembered, also, that this report covers *church* contributions only, through which, as a rule, all offerings for foreign missions go; while, as every one knows, large sums are given for Christian education and for numberless charities in the home land, in response to private appeals, which never appear in the records of church treasurers. We do not now refer to this matter for the purpose of criticising the proportion in which people have given. We are anxious that the facts should be understood, and that a prevalent impression, which is very far from the truth, be removed.

Dr. Blodget, of Peking, sends a cry for help in view of the extent of the work, and the anticipated weakening of the missionary forces. New men are greatly needed. Dr. Blodget says: "China is on the eve of great changes. No finer field for self-denying, benevolent labors could be offered. How many young men and young women there are in the home churches, of Christian piety and of ample means, whose lives might be ennobled by engaging in this service! They would enjoy it all the more if they already have some experience of benevolent labor at home, and have tasted the sweets of doing good for others."

There is an interesting organization in Japan known as the *Nippon Seisho no-tomo* (Friends of the Bible). It was formed in 1883, and, though but a little over a year old, numbers about eighteen hundred members, of whom about four hundred are from Tokio, the rest being scattered through many towns and villages of the empire. Its object is to promote the study of the Bible, and the only qualification for membership is an application, accompanied by a promise to read daily a fixed portion of the Scriptures. The list of readings is prepared, and thus a large number of the Japanese are united in the daily study of a particular portion of the Holy Scriptures. This is another sign of the times as to the remarkable religious awakening in Japan.

Glad tidings have been received of a religious awakening within the Western Turkey Mission. In addition to the report from Kartsi, given on another page, we have a recent letter from Constantinople speaking of a widespread religious interest in that city in connection with the preaching of the Scotch evangelist, Rev. Dr. Somerville, who has been visiting many of the English colonies in different parts of the world. Mr. Dwight writes that in Scutari, at the Bible House, and at various parts of old Stamboul, Dr. Somerville has preached to Greeks, Armenians, and Turks, through an interpreter. The congregations have been large, and at one service at the Bible House among the 400 persons present there were between twenty and thirty Moslems. The Protestants seem profoundly moved, and a large number of non-Protestants have attended the preaching services. Christ, and him crucified, is the subject of every address of Dr. Somerville. The earnest prayers of all Christians are asked for the large success of this movement in Constantinople.

Mrs. Martha Sawyer Burnell, wife of Rev. Thomas S. Burnell, late of the Madura Mission, died at Belleville, Canada, at the home of her brother, on the thirteenth of March last. Mrs. Burnell was born in Heath, Mass., May 2, 1819, and, with her husband, joined the Ceylon Mission in 1849. In 1855 they were transferred to the Madura Mission, and were soon stationed at Melur, where they labored together for more than a quarter of a century. The trials incidental to missionary life Mrs. Burnell bore patiently and trustfully, and when she returned to this country, nearly two years ago, she was glad to leave a son in India to take up the work his parents had commenced. When the time of her departure came she fell asleep rejoicing in her Saviour. Funeral services were held at Westminster West, Vermont, and were conducted by Rev. Dr. Stevens, by whom Mr. and Mrs. Burnell were married thirty-eight years ago, and Rev. James Herrick, who had for twenty-five years been associated with them in the Madura Mission.

THE paragraph in our last number referring to the complaints of some parishioners that their pastors do little or nothing to stir up their people to missionary effort has brought some interesting responses. We trust that more than one Monthly Concert has been established as the result. One pastor writes: "The letter referred to in the paragraph on page 135 of the *Missionary Herald* might have been written by one of my members, so far as the reference to the pastor is concerned. That my little flock does not give to missions is my fault." With this confession he asks for help in selecting books of information on missionary themes, so that he may preach to his people. His order has been filled, and this pastor will soon be heard from by his people, greatly to their interest and profit.

THOSE who are inquiring as to best methods by which to stimulate children and others in missionary work will be interested in the scheme devised by the superintendent of the Sunday-school of the Central Congregational Church, of Brooklyn, New York, of which Rev. Dr. Behrends is pastor. This was the banner school in raising money to aid in the building the *Morning Star*, and it now proposes to do its part in carrying on the work through the "Children's *Morning Star* Mission." The leaflet of the American Board concerning this mission, together with a printed subscription paper and a return envelope, were enclosed by the superintendent to each scholar, who was asked to secure as many subscribers as possible before Easter Day. In the intervening weeks the matter was frequently mentioned in the Sabbath-school, so that none could forget the day or the object. The results have not yet been reported to us, but we expect to hear of increased interest and a goodly contribution. The return envelope used has printed on its face the following: —

Central Congregational Sunday-School.

Easter Offering, April 5, 1885,

FOR THE

CHILDREN'S MORNING STAR MISSION.

.....*of Class*.....

raises.....*Shares at Ten Cents each.*

☞ Enclose list of subscribers and money in this envelope, seal it, and hand it in on Easter Sunday.

THE Nebraska *Congregational News* for March comes to us like a fresh breeze from the prairies. It indicates that not only the editor of the paper, but a large number of pastors in the State, from whom brief letters are given, are determined to make their churches serve the purposes for which churches were made. An ingenious tally-table is presented, which shows at a glance to which of the seven Congregational Benevolent Societies each church has contributed within the year. So far from flinching under the scrutiny, most of the pastors welcome the stimulus afforded by the publishing of this tally-table. And well they may. Christians everywhere should prize any incentive to good works. Under this impulse we shall be surprised if the churches in Nebraska do not present a better record in the future than in the past.

Among the fruits of the recent revival at Kalgan, North China, reported on another page, is a Mongol, who is probably the only individual of his race who is a communicant in a Protestant church. The Mongols number two millions, and occupy a region larger by one half than all the United States east of the Mississippi River. In our joy over what has been accomplished by Christian missions let us not forget the myriads of people and the vastness of the regions yet unreached.

Though the production of opium is doubtless connived at by many Chinese officials, some of them certainly do their utmost to suppress the raising of the poppy and the sale of the drug. We are glad to find among the number the governor of the Province of Shanse, where our new mission is located, who has, with success, requested authority from the emperor to dismiss a magistrate who neglected to show proper energy in enforcing the edict against the cultivation of the poppy. There is reason to believe that in Shanse the Chinese authorities are in earnest in their purpose to suppress the iniquitous traffic.

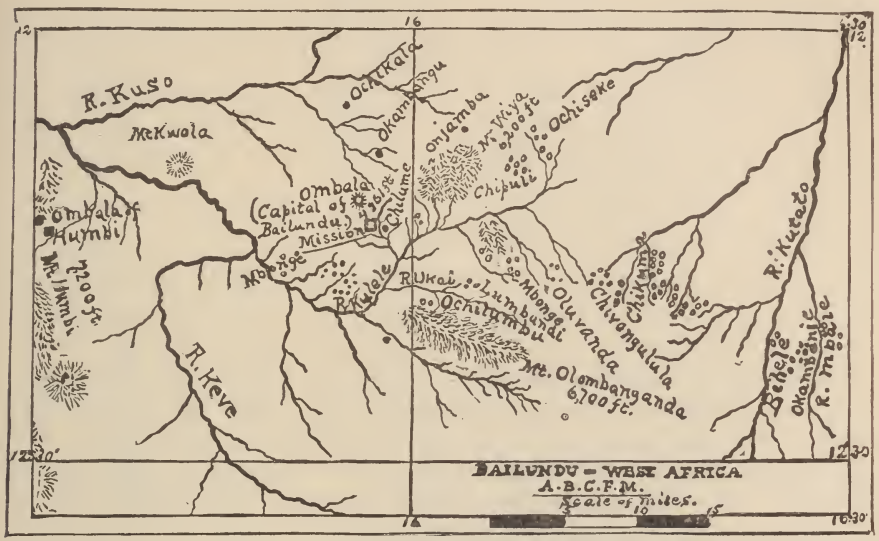
Hon. Chester Holcombe, United States Secretary of Legation in China, affirms that at present there is but one missionary in the Chinese Empire to each million and a half of the population. This is as though there were one Evangelical minister in either Tennessee, or North Carolina, or Wisconsin, or Texas, or one such minister for the three States of Maine, New Hampshire, and Vermont, together with 224,000 people from some other region. And yet, there are those who say that the claims of foreign missions are unduly pressed! What the churches of Christ need most penitently to ask forgiveness for is that these claims are so little understood and so inadequately felt.

The poverty of the people in many of our mission fields is an obstacle in the way of the self-support, the full force of which it is not easy for Christians in America to appreciate. Some of our missionaries might well use Paul's language concerning the churches of Macedonia, for in many cases the people have been willing, "to their power, yea, and beyond their power," and "their deep poverty has abounded unto the riches of their liberality." A letter just received from Dr. Shepard, of Aintab, describes the community at Hassan Beyli, the like of which may be found in many parts of Turkey. "I only wonder," Dr. Shepard says, "that they do so much toward self-support. It is a striking exhibition of the grace of God that people who live as many of those people are obliged to live ever think of anything beyond the daily wants of their wretched, suffering bodies. There are many families in Hassan Beyli who have nothing to eat but their cracked wheat and a little sour milk, no meat, not even a drop of oil, from one month's end to the next. I went into several of their houses to see the sick, and found the houses nothing but huts, without a window or any other opening for light and air except a low door and a smoke-hole in the roof; the roof not over six feet high, and the one room shared by the whole family, together with goats and donkeys. And still, in some of these dens were men and women on beds of sickness (if you can call the thing they lay upon a bed), who praised God and calmly awaited his own time for their release from suffering."

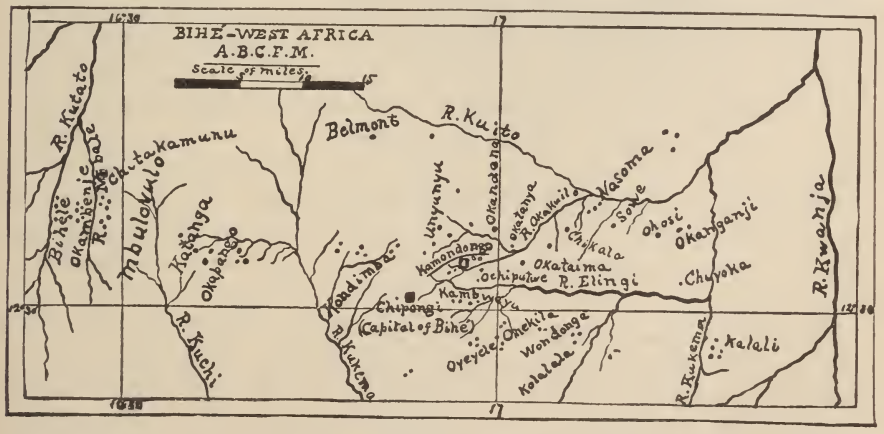
MAPS OF THE WEST CENTRAL AFRICAN MISSION.

BY REV. WILLIAM E. FAY, OF BAILUNDU.

THE materials for the accompanying maps were gathered during two years spent in Bailundu and Bihé. The route between these places was surveyed with a prismatic compass, and the distances marked both by time and pedometer.



Having passed over the route four times, there has been good opportunity to verify the work which was done at the first portion of our stay. Between Catumbella and Bailundu the altitudes were carefully ascertained by finding the boiling-



point by the themometer, and from these the heights of the surrounding mountains were estimated.

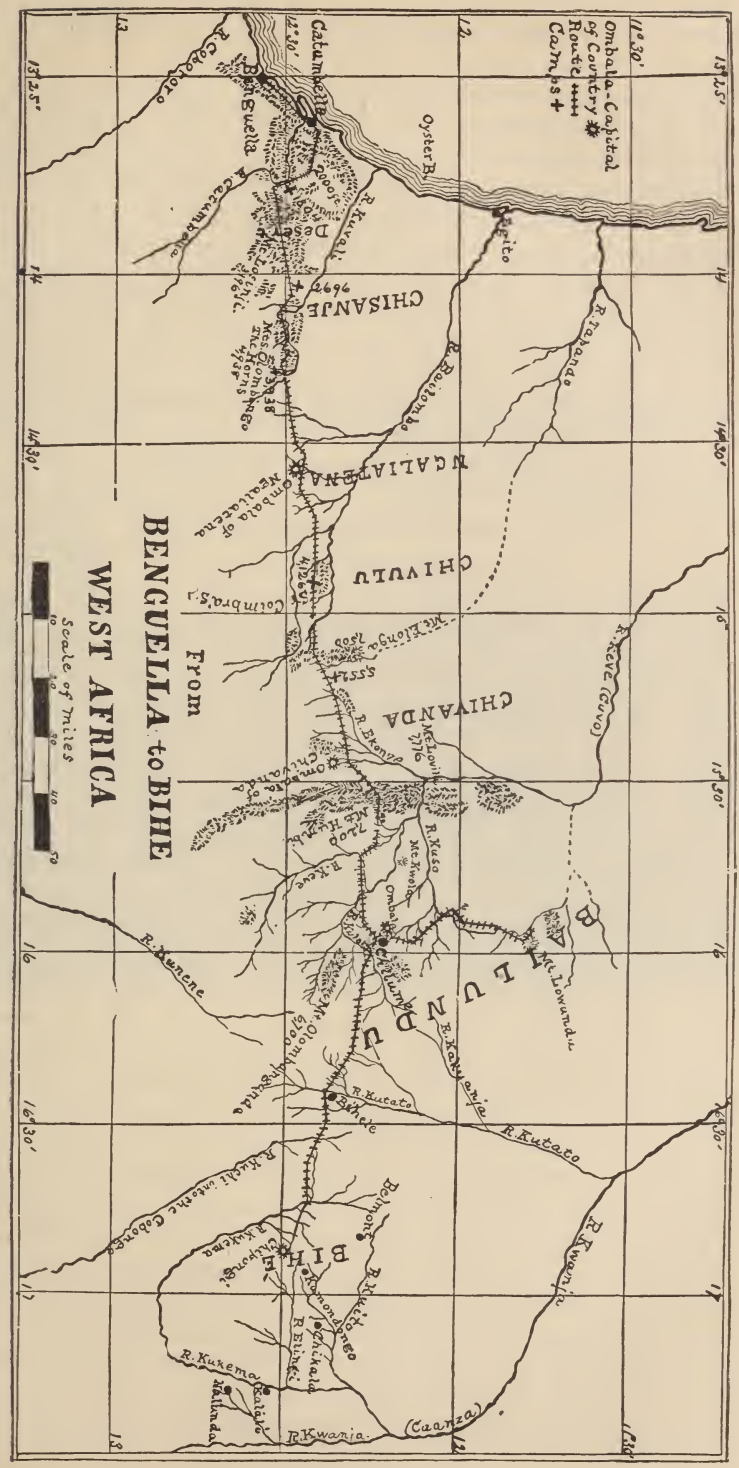
In making the journey from Benguela to the interior the traveler beholds many striking and beautiful varieties of scenery. From the level sandy road

between Benguela and Catumbella, he passes to rough and rocky mountain-paths. Near the coast there is the barren desert; further on much beautiful tropical scenery; then on the mountain ranges he comes into the familiar temperate zone. As you leave Catumbella the road leads at once up the hillside, and your camp for the night may be on the Ekongo, the rocky desert that separates the coast from the fertile lands beyond. The next day the Esupwa, through which runs the Catumbella River, may be reached in time for dinner; after which the loads are rearranged, water-gourds filled, and the caravan files up the mountain-side through a wild and beautiful cañon. Late in the afternoon a camp is reached not far from the base of Mt. Losingi. As the water here is bad the traveler may rejoice if the men have not used up his supply brought from the river below. With the morning light the men file out of the camp with their loads and begin the remaining climb to the top of this range, and descend into the valley of the Kuvali in Chisanje.

Here for the first time we meet signs of human habitations. At the market-place by the roadside we buy bananas and such vegetables as we can find. The men exchange needles, cloth, salt, and gunpowder for meal, native beer, and meat. The excitement and gesticulations at one of these roadside markets would be worthy of Wall Street.

On the morrow, crossing the Kuvali twice, the way leads through the most tropical portion of our journey, the path passing for some distance along the river-banks under an archway of hanging vines and creepers. Beyond this, on each side of the road, mountains of solid rock like huge bowlders rise a thousand feet above us. As we come to the next climb we pass out of the tropics. We can almost see the line of demarkation, where we leave the baobab and other tropical trees and meet the familiar foliage of the temperate zone. Reaching the top of these hills we camp near Olombingo, a mountain that rises far above us and forms two twin peaks, giving it the name of "The Horns." From Chisanje to Ngaliatena the land near the road is not inhabited, as far as we can learn. From Olombingo to Señor Coimbra's the road passes over much level ground, there being only a slight rise between the two places. At the Bailombo River the crossing during the wet season is usually made by a bridge, at which there is a scene of wildest confusion, for the bridge-men take toll, and each one tries to get over with his friends. Some miles beyond we pass the place of Señor Coimbra, who so kindly cared for the missionaries when they were driven out of Bailundu, and enter camp a few miles beyond his place. As the climb over Mt. Elonga is a long and hard one the men are up and off betimes. On this march we pass some rugged places and climb over 2,000 feet to cross the lowest spur of Elonga.

The journey from this place to Bailundu is a most beautiful one, the mountains rising on every side and giving great beauty and variety to the picture. On our first journey inland, as we passed through the gap in the mountains of Humbi, the carriers joyfully pointed us to a little round mountain far in the distance, which they said was the capital of their country. By two hard marches, in which we pass down into the beautiful valley in which Bailundu lies, and from which the Keve rises, we reach the mission village, southeast of the ombola of


WEST AFRICA
From BENGUELLA to BIHE
Scale of Miles
Ombala-Capital of Country
Route
Camps
Benguella
Catumbella
Oyster R.
Cubal
Dondo
Caconda
Kakumbalo
Kavaly R.
Quillengues
Kapelo
CHISANJE
Rombalo
Kabala
NGALIATENA
Ombalo of Ngaliatena
CHIVULU
Colimbra's
Kave (Cuvo)
CHIVANDA
Ombalo of Chivanda
R. Kasso
Ombalo of Kapumbo
BAILUNDU
Ombalo of Bailundu
R. Kavanjia
R. Kutaco
R. Kwanza
R. Mwene
Bihe
Belmonte
R. Kuito
Kalukembe
Kapopa
Kamondongo
Chikala
R. Kukema
Kuaio
Kwania
(Caanza)

King Kwikwi. The valley stretches on beyond almost to Chikuma, to which place there is a rise of four or five hundred feet. Beyond that there is only a slight rise up to Chipongi, the capital of Bihé.

The road to Bihé takes us through some of the most thickly inhabited places I have seen in Africa, with villages on every side. When Bailundu is left we enter a most interesting section in regard to the waterways. We have left the feeders of the Keve running northwest to the ocean, and within less than ten miles of these to the south rises the headwaters of the Kunene. This, running southwest, empties into the ocean several hundred miles south of the mouth of the Keve. A few miles to the east we reach the feeders of the Kutato which, running north, enters the Kwanja. Less than ten miles beyond the Mbale we reach the Kuchi, which runs southeast into Kovongo. Hardly five miles beyond, brooks are crossed that feed the Kukema which, after making a long detour to the southeast, turns northeast and empties into the Kwanja, thus reaching the ocean far to the northwest.

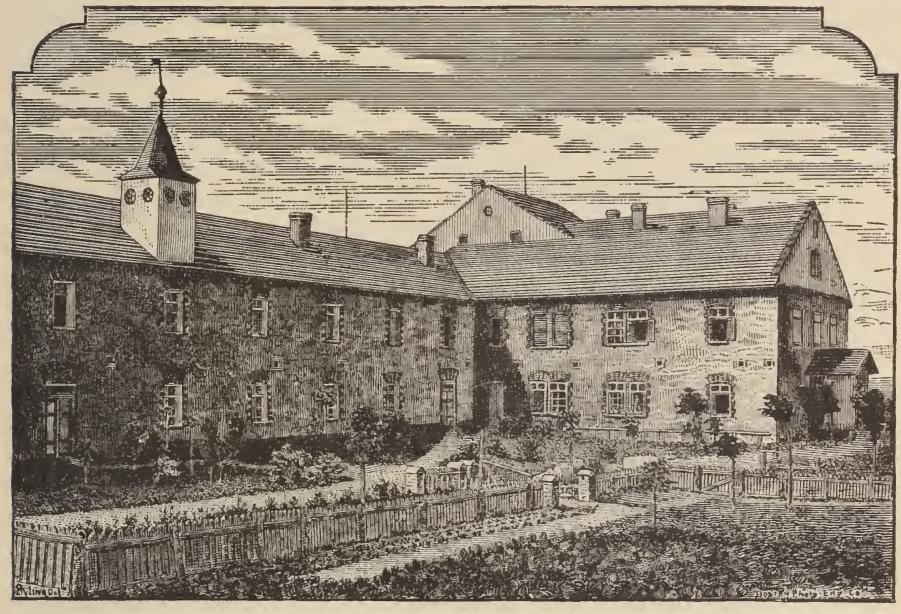
PASTOR SCHUBERT OF KRABSCHITZ.

BY REV. H. A. SCHAUFFLER, FORMERLY OF THE MISSION TO AUSTRIA.

"PASTOR SCHUBERT is dead!" Sad tidings for all on both sides of the Atlantic who are praying and working for the regeneration of the people of John Hus. How well I remember the first time I saw him! It was in Krabschitz, in the modest building he had recently erected for the growing Girls' School, which has since become the "Mt. Holyoke of Bohemia." He was a striking man, with a square, massive head, framed in bushy hair and beard, regular features, full of high intelligence and expressive of strong and lively affections. It was most interesting and delightful to listen to his story of God's dealings with him, and to hear him enlarge, with all the ardor of his great soul, on the spiritual destitution of Bohemia, and tell of what he was doing in the line of Christian work. It was most cheering to receive his whole-hearted and joyful welcome to participation in that work.

Not many years before, he had been groping in the twilight of rationalism, while his active soul sought vent in national politics and ardent patriotism: but the Lord brought influences to bear on him, which resulted in his becoming, before all else, a living Christian and a most active and successful leader in the great work of evangelizing Bohemia and Moravia. No one of the small but growing band of believing ministers of the Bohemian and Moravian Reformed Church had a deeper insight into the lamentable spiritual condition of that church and of the Bohemian nation, or a keener perception of the right remedies to be used; and no one applied the right means more devotedly, wisely, and energetically than Wenzel Schubert. The missionaries of the American Board ever found in him a wise counselor, a sympathizing friend, and an efficient helper in the numberless perplexities and the great difficulties which beset missionary effort in Austria; and no one could have expressed more fully than did he a sense of heartfelt obligation and gratitude for the aid rendered to his institution and the cause of Christ in Bohemia by Christian friends from abroad.

Mr. Schubert's life has its chief significance as marking the commencement of a regeneration in the Reformed Church of Bohemia and Moravia and the beginnings of missionary effort for the whole Bohemian people. Before we reached Bohemia in 1872, he had resigned his position as sole pastor of Krabschitz and taken that of second pastor of the same parish, in order that, with the aid of preachers and evangelists, he might carry on missionary work in cities, towns, and villages round about, while at the same time building up Krabschitz Seminary. To his many other labors he afterward added a class for training evangelists, which the mission of the A. B. C. F. M. sustained. When $5,000 were furnished by American friends of the cause, he erected a new, larger, and much-needed building for the seminary. He was his own architect and



THE KRABSCHITZ INSTITUTE.

builder. Dr. L. H. Gulick will remember how we once found him amid heaps of stones and timber, putting up the building for the school, which, under his fostering care, became a spiritual lighthouse for all Bohemia and Moravia, whither crowds flocked at the anniversary to receive spiritual food and stimulus, and from which life-giving influences flowed into many a home and many a church. While this seminary is the most conspicuous and interesting result of Mr. Schubert's labors, his restless activity and burning zeal showed themselves in many other ways. He was not only a practical and efficient educator, venerated and greatly loved by all his pupils, but, also, a most interesting and powerful preacher, eloquent all over; whose voice, now thunderous, now pathetic, reached heart and conscience; a fearless champion of gospel truth and religious liberty against secret and open foes; an intrepid reformer; a bright and capable editor; an interesting author; a ready and effective platform

speaker; a successful founder and promoter of Sunday-schools, of which he lived to see 127 in the Reformed churches of Bohemia and Moravia; and toward the end of his life "a senior," or ecclesiastical officer, in charge of a whole section of the Bohemian Reformed Church. In all these different ways he wrought most efficiently for the uplifting of his church and of his people, and did more than any one man to commence and carry forward a movement which signifies the regeneration of the people of John Hus in Bohemia and America. A nation redeemed will be his monument.

Mr. Schubert was taken ill on the twentieth of January of this year, and died on the twenty-first of February, aged sixty years. He suffered much, but bore all with great patience, and at times succeeded in doing some necessary work. When asked whether he desired anything, he answered: "Nothing, but that the Lord be with me and with you here." These were his last words, before he had exclaimed: "I believe, I believe, I believe, and I thank thee Lord Jesus, that I may believe!" He died in the triumphs of that faith which he had so often preached to others. The thousands that from far and near gathered to follow him to the grave attested the high esteem and strong affection felt for one who had worn himself out in his zealous labors for the spiritual welfare of his people. He rests from his labors — blessed rest! — and his works do follow him. The influence of his manly piety and self-sacrificing zeal for the upbuilding of Christ's kingdom will ever live and bear much glorious fruit wherever Bohemians are found.

CHRIST TRIUMPHANT.

BY RAY PALMER, D.D.

That at the name of Jesus every knee should bow. — *Phil. xi, 10.*

Tune, Silver Street.

'T is thy triumphal car
O mighty King of kings!
Thy glorious coming sounds afar,
That earth's redemption brings.

Now dawns the longed-for day,
When, from his throne cast down,
The prince of darkness, with dismay,
Shall see thee wear thy crown.

Then shall the nations own
Thy sway from shore to shore;
And rallied loyal round thy throne,
Resist thy love no more.

Haste, haste the joyful hour.
O Christ, all-conquering, come!
And in thy heart-subduing power,
Bring earth's lost millions home.

THE LIBRARY OF THE MOSQUE OF ST. SOPHIA.

BY REV. ELIAS RIGGS, D.D., OF CONSTANTINOPLE.

I had a few days ago the opportunity of making a somewhat interesting visit to the Library of the Mosque of St. Sophia. A gentleman, in America, had written me stating that a book had recently been published in America, though he did not mention its title, in which some very remarkable statements were made as to the contents of said library, and he desired, if possible, to verify them. Among the works alleged to exist in that library were a Greek manuscript of the Bible, being one of those prepared by Eusebius by order of the

Emperor Constantine, the entire Jerusalem Talmud, the official records of the Jewish Sanhedrin in the time of Christ, etc.

The same gentleman subsequently wrote to General Wallace, United States Minister, who, for several reasons, was interested in the inquiry, and obtained permission to visit the library and to inspect it freely. He invited Dr. Washburn, Dr. Long, and myself to accompany him. Dr. Washburn was unable to go with us, but Dr. Long and I accompanied the minister and the visit was made on February 21. Three interpreters also assisted in the inspection of this interesting library: namely, the first interpreter of the Embassy, an interpreter from the Palace, and a member of the Censorship Board, sent by the Minister of Public Instruction.

The library occupies an apartment under one of the smaller domes which surround the great dome of the mosque, measuring, I should say, about sixteen by twenty feet. It is entered by a gilded door from the south aisle of the mosque, through a smaller apartment used as a reading-room by students in the college connected with the mosque, and by other Moslems, but not open to Christians or other non-Moslems. The books are kept in closets in the east and west walls of the room, and in a set of cases opening outward, arranged in the middle of the room so as to form an inner apartment, with shelves also within it.

Zia Bey, the librarian, received us courteously and gave us the opportunity of freely inspecting the library. We found it to consist of some six thousand volumes, nearly all being Arabic or Persian manuscripts. We found nothing looking like the uncia Greek manuscript referred to, or the Talmud, or any Jewish records or manuscripts of any kind or age. We looked over the catalogue of the library, and found no intimation of any such works. The librarian assured us that no such works exist in the library, nor anything whatever remaining from the time of the Turkish conquest.

His manner appeared entirely frank. We saw nothing indicative of a desire to conceal anything. On the contrary, he showed a readiness to hunt up and exhibit to us anything in which we felt an interest. He showed us three books containing portions of the Scriptures in Arabic and Latin, one of them being a New Testament printed in 1616, and declared that these were the only non-Mussulman books in the library.

He showed us several very curious Arabic manuscript volumes: one, a large quarto on Natural History, illustrated by good drawings; another on Natural Philosophy and Mechanics, also with drawings; a very ancient commentary on the Koran, etc.

He stated, in answer to our inquiries, that he had been librarian of this library for about twenty-five years, and that in that time the only foreigners who had had access to it, previous to the time of our visit, were the French Empress Eugénie, the Emperor of Austria, and the Shah of Persia, and that, with the exception of said emperor and empress, no person not a Moslem has had access to this library in his time.

He mentioned that about twenty-five years ago the United States Secretary of Legation obtained permission to have a translation made of a work entitled "A description of the climate and productions of Mussulman countries"; and

that more recently a Russian attaché, by permission of the Minister of Public Instruction, had a copy taken of a small work in Turkish on Bokhara; the work of translating or copying having in both instances been done away from the library.

It seems that the writer of the book, referred to by my American correspondent, gave, in his volume, what purported to be extracts from Hebrew documents of the time of Christ, copied by himself from originals in the Library of the Mosque of St. Sophia.

Letters from the Missions.

North China Mission.

REVIVAL AT KALGAN.

THE brethren at Kalgan are rejoicing in a spiritual quickening. Mr. Chapin wrote, January 14: —

"The Week of Prayer has just passed away, but its memory and blessing still remain. During the week we had daily union meetings which, as our accommodations are small, filled the rooms to overflowing. A good preparation for these services had been previously made, not only by prayer but by discipline, four unworthy members having been expelled from the church, all of them opium-users. Two of these have professed to be repentant, but, as their repentance has not gone so far as to cause them to break off the habit, it is a question whether it is not a repentance which needs to be repented of.

"On the other hand, the meetings brought out many for whom we have been hoping and praying, in some cases for years; two teachers seemed to have a true conviction of sin; members of the Boys' and of the Girls' Schools rose for prayers; backsliders renewed their vows; nearly all the older members of our Sabbath congregations, as well as some of the younger, at one time or another during the meetings, asked the prayers of the Christians for themselves.

"There were, in all, some sixteen or seventeen persons who thus testified to their need of, or belief in, a Saviour. How many of these are truly converted it is idle to inquire. It may safely be said that no such Week of Prayer was ever before seen in this city. The Chinese Christians were in a continued state of rejoicing, while, as for the missionaries, our surprise only served to show how weak our faith had been."

A MONGOL CONVERT.

"Yesterday we had another surprise — a Mongol presented himself for baptism! His case is quite interesting. Years ago, when Rev. John T. Gulick, now of Japan, resided in Kalgan, he was wont to make tours into Mongolia, preaching and selling books in Mongol to the people. From Mr. Gulick, as well other missionaries, this young Mongol's father obtained a New Testament and considerable instruction. Some ten years or more since, the father died, having, just before, cast away all his idols. Thus, for many years, almost as long as the young Mongol can remember about such things, there has been no idolatrous worship in the family tent. Through the study of these books left by his father and occasional preaching from missionaries, he has at length come out boldly for Christ. To-day he was received into the church. His examination was in Chinese, a language in which he had made only fair progress, and it was interesting to mark the workings of his mind as he translated from memory such portions of his Mongol New Testament as he thought appropriate to the questions asked him. He is the only Mongol Christian in the church at Kalgan; more than this, he is probably the only Mongol Protestant church member in the world;

the only living fruit of years of Christian toil and patience.

"Although only twenty-two years of age, he holds an official position, appears honest, straightforward, and earnest. The Mongols have been noted for their superstition and zeal in their own religion (Buddhism). This young man has given us much light on their belief and practices. They have been generally regarded as ignorant, bigoted zealots; men who worship Buddha with thorough devotion and an undoubting faith. Not so, he says. A considerable fraction of the common people know that their gods are false; while even among the lamas who form the priesthood there is more or less unbelief."

Mr. Sprague, in writing of this conversion, refers to the fact that when he went out as missionary it was with the expectation that he should labor among the Mongols. After spending one summer among them, and devoting considerable time to the language, it became necessary, on account of the reduction of the mission force at Kalgan, for him to give himself wholly to Chinese work. The conversion of this young Mongol turns his thoughts anew to the needs of these people of the north. Mr. Sprague writes, January 14: —

"I cannot readily express the wonderful significance of this event as it appears to me. This man, Boy-yin-to by name, though not absolutely the first, is in all probability the *only*, Protestant Christian Mongol now living. Mr. Gilmour, of the London Society, is the only Protestant missionary who can speak Mongolian fluently. He has worked among them during the summers for ten years. He lives in Peking and works for the Chinese during the winter. It is uncertain whether he continues his summer work in Mongolia.

"Perhaps the Lord is preparing the way and calling me to reënter that vast and interesting though difficult work. Something is certainly drawing hard at the heart-strings in that direction. Our brother is a small official, governor of his township. He urges us to come to his home, some thirty miles away. He wishes his friends to hear the doctrine, and offers to translate our Chinese into Mongol, for he is one who speaks both languages, though he reads but the Mongol. I shall try to visit him in his home in about a month. We are hoping and praying that he may be a chosen vessel of the Lord to carry the gospel to his countrymen. Pray for the Mongols and ask the churches to pray for them, and with us pray that God's work, begun in a few hearts here, may now spread to multitudes."

ENCOURAGING SIGNS.

Letters from other stations of the North China Mission are of a hopeful character. Mr. Ament, of Peking, wrote, December 31: —

"Our work at present has the most hopeful outlook. Never was our chapel better filled or the number of intelligent, respectable inquirers more numerous. Our work is gradually getting on to a better footing in the way of developing native agency and bringing the converts to feel that there is work for them to do. For the first time we have succeeded in getting one of our out-stations to choose one of their number as head man, or deacon. He is, so far as we can make him, responsible for the proper conduct of the little community and for its progress in Christian doctrine. The man feels the responsibility of his position, and good results are already seen in his increased study of the Scriptures. *That* place will never have a native pastor supported by foreign money, even to the extent of a quarter of the salary. Self-support, however, is a difficult principle to advocate among the poor Chinese."

Mr. Goodrich, in a letter dated Tung-cho, January 22, says: —

"We are working on as usual, with some special signs of good. Seven persons joined our church recently, on confession of faith, and eight others are on probation."

Shanse Mission.

At the invitation of the brethren in Shanse Mr. Ament, of the North China Mission, has visited them at Tai-ku, and

in a letter written at Peking, December 21, he gives some of the impressions he had formed respecting the location of the new mission: —

"The people of Shanse have long since lost their fighting proclivities and are now the most peaceable subjects in the Celestial Empire. The plain upon which Tai-ku is situated is just recovering from the effects of the famine seven years ago. Last year the crops were good, and much has been done in the way of recuperation. With returning physical prosperity has come also a more than usual torpor from the use of opium. I see no reason for believing that the men of Shanse are any more sordid or spiritually dead than other Chinamen, only so far as opium, during the past few years, has enslaved and imbruted them.

"Tai-ku is a remarkably fine city for one of the third rank. The province of Chihli can show nothing like it. Fine residences with buildings two and three stories high adorn the city. Many of these residences of the men formerly wealthy are now in decay because of the ruin of the families through opium. Hence the missionaries have been able to secure good commodious homes at comparatively cheap rates of rent. On all the premises there are buildings well adapted for use as chapels. On Mr. Stimson's premises there is a large room, easily turned into a street chapel. This room we opened for several days in succession, and seldom failed of attentive listeners. But the sad, sallow faces of the opium-smokers haunted us everywhere and dampened every enterprise. Men, women, children, and even the domestic animals, are under the curse.

"The disposition of the people, and even of the officials, seems to be extremely friendly. A proclamation, issued by the Hsien magistrate and posted in all the gateways of the city, has done much to assuage unnecessary anxiety on the part of the people because of the rumors of the war with France. As an old missionary said: 'The safest place in the empire is in Shanse.'

"In Shanse the people's impressions of foreigners have all been good from the start. They first met them in the famine-relief work seven years ago. No merchants or merely secular men have displayed before them Western vices. The influence of putting on the native garb has been beneficial in the extreme. There is little of that prurient curiosity which so annoys the foreigners, and which is the occasion of so much trouble. Surely the door is opened in Shanse in a wonderful manner."

Japan Mission.

NEW CHURCHES ON SHIKOKU.

THE chief item of interest from Japan this month is the organization of two new churches on the island of Shikoku, at Matsuyama and Komatsu. The Christians at these places have hitherto been connected with the church at Imabari, whose pastor, Mr. Ise, has led his people in evangelistic work throughout the northern portion of the island. The number of Christians at these two places has recently increased so largely that they are now able to secure a stated ministry, which is regarded in Japan as a condition precedent to the organization of a church. Mr. Atkinson, of Kobe, is the missionary who has had most to do with the work on Shikoku, and he sends the following account of the organization of these two churches. At Matsuyama the council convened in the afternoon (January 28), Mr. Atkinson being the only foreigner upon it, and inquired into the belief of those who desired to be organized into the church, with the rules they had adopted, and examined Mr. Nino-miya, the pastor-elect. All proving satisfactory, the public service was held in the evening. Mr. Atkinson says: —

"At night, with as large a congregation as the building could hold, a company of sixty-two, twenty-seven men and thirty-five women, were organized into a church. Of these, twelve were baptized at that time. After this we ordained Mr. Nino-miya as pastor, and then observed the Lord's supper. After the services were over and the congregation dismissed, tea

and cakes were brought, and we enjoyed a social hour before parting. It was nearly midnight when I reached my hotel, and I was quite ready for bed.

"The next day a theatre preaching service was held, beginning at one o'clock in the afternoon and continuing, with an intermission of a couple of hours for tea, until nearly eleven o'clock at night. The audience was of good size and very quiet. I began my sermon after ten o'clock, and was the last speaker. Some doubtless come out of mere curiosity, but I think it must be more than that that keeps them there, during so many hours, in the open and miserably cold places that Japanese theatres are in winter. I certainly sat and shivered through every hour of the service, and was comfortably warm only during the time that I was speaking. I have now made the acquaintance of the inward as well as outward parts of a great many Japanese theatres, and I must say that of all the dismal, forlorn, and comfortless places I ever saw they are the worst. In warm weather they may be tolerable, but in winter *intolerable* is the only fitting word to apply to them. The fact that the people flock to them also in winter, as in summer, shows both the poverty of the nation in the way of amusements and the lack of comfort in their homes."

KOMATSU.

From Matsuyama Mr. Atkinson, accompanied by four native pastors and a student from the Kioto Training School, went to Komatsu, twelve miles by *jinrikisha*, then twelve miles over the mountains on horseback, and six miles more by *jinrikisha*. On Sabbath morning, February 1, the services at Komatsu began at nine o'clock with a prayer-meeting: —

"About forty Christians had come from Imabari, fifteen miles distant, to be present at the services. After the prayer-meeting, the members of the prospective church were questioned as in Matsuyama. The young man, a graduate — after eight years of study — of our college in Kioto, declines for the present to accept the position of pastor, but will act as evangelist a few months longer. The examination over, we adjourned for dinner. At two o'clock we met again, with a full congregation, in the little church building (it will seat about three hundred), and completed the organization of the believers into a self-supporting church of Christ. Nineteen were baptized at the services. The total number formed into the church is seventy-two; of these forty are men and thirty-two women. At this place the men are in the majority, whereas in Matsuyama the women were numerically the stronger. One reason for this may be that at Matsuyama there has been no outside persecution, while at Komatsu the persecution has been long and bitter. You may remember that last November an attempt was made to set the house on fire where I was stopping. After the organization and baptisms, a sermon was preached and the Lord's supper administered.

"The afternoon service was four hours in length. We met again at night, and a couple of sermons were preached to a seemingly unjaded audience. A couple of policemen made a part of the audience. They were in full uniform, with sword and lighted lantern (paper), ready for duty. As soon as the service began, the stones began to rattle on the roof, as at previous times. Out went the policemen, but in order to get through the dense crowd about the doorway the unwieldy lantern, with its red lines indicating authority, had to be lifted above the head. The rattling ceased instantly, and after reconnoitering the surroundings the police returned, lifting high the lantern in order to enter. This of course was too good a signal to be ignored by the opposing party, hence the rattling soon began again. Eventually one of the police remained outside, while the other gave his undivided attention to those within. The one within found but little to do. A few boys present began a little disturbance, and were straightway overwhelmed with a reproof from our alert guardian. When the service was over he escorted me with his lantern to my stopping-place, and I found him to be a very pleasant fellow.

"I must not forget to say that several of the nineteen who were baptized were young men who in November last were among the stone-throwers. They made that confession, and with great shamefacedness, at the time of their examination for baptism.

"On Monday afternoon the Christians all met for a cup of tea together, accompanied by singing of hymns, prayer, brief addresses, and chat. In the evening five sermons in succession were preached in the church, the shortest thirty-five minutes, to a quiet audience. Not a stone was thrown, not a reply made. I was the last to speak; it was a quarter past ten when I began. As soon as I had done, a hearty voice called out from the crowd standing about the doorway: 'Sir, I understood right well.'"

FROM OKAYAMA.

Mr. Cary wrote, February 14: —

"The work shows constant growth. In January eleven were received into Okayama church by profession, and there are sixteen candidates for March. In January there were also three baptisms at Amaki and five in Takahashi. At the latter place there are seventeen candidates, besides a few at Ochiai whom I hope to baptize the last Sunday of this month."

West Central African Mission.

RE-ESTABLISHED.

THE letters received from this mission continue to be reassuring. On December 10 Mr. Sanders wrote from Bailundu: —

"One thing seems quite sure: the Lord does not mean the work to stop. We believe that we were providentially led back here. *We* would not have started for Bailundu in the first place, for it would have seemed folly. Had we known that our things were plundered in Bihé we would have considered it, under the circumstances, idiotic to push on. We found out the true state of affairs in just such portions, at such times, and in such ways as finally to fetch us to a halt here. Then affairs took such a turn that we could not conscientiously leave. Here we are now, and rejoice in the belief that here the Lord wishes us to be, for the present at least. It is a fact that seems to us significant that, in spite of all the grand talk about restoring everything, the Lord has caused to be restored, besides books and some tools, just enough to make us thoroughly comfortable and no more.

"At present I cannot visit at the villages without having the conversation turn to gospel themes. Much, of course, has to be left unsaid, because I cannot tell it, not knowing the requisite words. But the simple story that we are all sinners, and unless ransomed must perish; that God in his love sent his Son, who too is God and also man, to die, and thus wash away the sins of all who take him for their master; that the redeemed shall dwell with God in unending bliss, without any pain or ills, while those who reject Jesus will have unending sorrow, — they listen to. Chitwi, whom we have before mentioned, was the first to grasp the story, or even to listen to it much, without turning story and incorrect language into matters of sport. But he talks about it almost everywhere he goes, and thus stirs up a desire in others, or at least a willingness, to hear it respectfully from me. Poor Chitwi! When talking with them alone he seems to carry too few guns. But if I am in a discussion, he always turns in on my side. When he has been worsted at the village, he generally comes next day and states the objections that have baffled him. This is about as good help as he could give. To-day he asked me to write out the alphabet, that he might get some one at the village to teach it to him. His is a case that gives us hope."

A private letter from Mrs. Sanders, dated December 23, says: —

"Last Friday the mail came. How thankful we were for the words of cheer and encouragement we had from almost all our friends who had heard of the expulsion! No, indeed! We have no thought of giving up. Could a bridge be formed of sympathy, good wishes, and love, strong enough to bear me safely over

the broad ocean, I would most certainly refuse to cross on it. Not because I do not love you all and long to see you, but because I feel that my place and work are here. Our lives are just as safe here as they ever were. I have not a particle of fear of one of the people, and many of them have found warmer places than ever in our hearts.

"We began school with five boys; now I have an average attendance of twelve, and several more have promised to come when the hoeing season is over. Our garden is not doing much. We find that seeds as well as people need to be acclimated. We hope to raise enough peas, butter-beans, and Lima beans for seed next year. Meanwhile the native corn, white navy bean, sweet potatoes, peanuts, and mandioc are doing well.

"Before the letters came we had in a laughing way questioned what we should do provided the A. B. C. F. M. did not approve of our return here and should cast us off. We concluded that the Lord could enable us to live on native food, and that some of our friends would send us enough with which to cover ourselves, and we would stay. We did not truly think that the Board would abandon us, but our plans were ready if it should. However, we have no more fear on that account.

"Now, I know many of you will think us very destitute. Not at all. The Lord has caused to be returned just the things we need. In Benguela we bought a few dishes and some chairs. We have the Walter's stove, dining-table, and bureau, a kettle of Mrs. Stover's, one or two pans of mine, etc. We are very comfortable. The schoolroom tables are a couple of rough doors which belonged to one of the other houses. Mr. Sanders nailed some legs to them. At night the boys spread their mats and blankets on these same tables, and use them for beds. The seats are rough stools made of boxes. Not a very inviting schoolroom, I hear you say. No, but these boys think it quite nice. There are mats on the earth floor, and that is quite an addition to anything they have at home."

Western Turkey Mission.

REVIVAL AT KARTSI.

KARTSI is an out-station of Nicomedia, situated on the Sea of Marmora, almost in sight of Constantinople. The number of registered Protestants in this village at the beginning of 1884 was but twenty-five. The people are represented as poor and simple-minded. A spiritual blessing has now come to this place, of which Mr. Pierce, of Nicomedia, gives the following account: —

"The evangelical work began some five years ago, through the instrumentality of a young man who had been teaching for several years in the Armenian School. He did not pretend to be a Protestant or a preacher; but the Spirit was within him; and in course of time this became manifest. He was driven out of the school because he would teach the Bible in the modern language; but he would not leave the village. He at once opened another school, and began to preach Christ to as many as would come to hear. Notwithstanding the severe opposition and persecution which he and his followers encountered, a place for public worship was secured, and a congregation gathered numbering fifty or sixty, including children.

"After a while, the young man began to feel that he ought to go to school a little more, so that he might be more useful to his people. He came to Bardezag, and worked hard for more than a year, when his health failed, and he was obliged to give up study. He went back to his people; but found them in a very different condition from that in which he had left them. The young graduate from Marsovan, who was sent there to preach the gospel during the absence of their preacher, left them and went to America; and several of the best families were induced to make the attempt to accompany him, having become dissatisfied with their village and with things in general. But not having sufficient means to get to America, they finally went to Bulgaria. Two others went to Smyrna, leaving their heart-

broken preacher almost alone and very much discouraged.

"Meanwhile, the Spirit of the Lord was at work in that village in a remarkable manner, as you will see from the following translation of a letter which the preacher wrote me a few days since. He says:

"'As you already know, the removal of several of our brethren to Bulgaria, and finally, of two others to Smyrna, had discouraged us very much in regard to the work here; so much so, that we were even thinking of leaving the village and going to Chengiler, in response to a call from the people there. While things were in this uncertain state, and we were halting, God wrought a work by which, it seems to me, he wished to show plainly that he still has a work; that he does not wish to leave the work here; and that there is no reason whatever for being discouraged.

"'First, I must say that the work done here is such a work as God, and God only, can do. To him be all the glory. As I was unable to preach at this time, I invited Mr. Apraham, who came three times from Chengiler, on foot, through the mud and cold; but, as he found a full house each time, he returned full of joy. Christmas Sunday he preached to more than eighty men and women. Dear brother, I am full of joy and comfort, for I see among the brethren plain evidences of spirituality, activity, love, and union.

"'Last Sunday our chapel was hardly sufficient to hold the crowd of people; and, as I preached on the love of Christ, there was scarcely a dry eye in the congregation. I am certain that some were converted then and there. Among others, was an old man, who came up and wanted to kiss my hand, and went away weeping. These meetings are sweet and precious. The presence of God is plainly seen in the village. Those brethren who had gone to Smyrna have returned, and have fully decided not to leave the village again. And the Lord has more than filled the places of those who have gone to Bulgaria, by raising up others equally active and earnest, and more in numbers, one of whom, a rich man, has suffered not a little persecution. Two backsliders have been reclaimed, and are now at work for Christ; one, a miller, with the Bible in his hand, preached to all who came with wheat to his mill. Besides these, there are young men and women also, who have begun to attend our meetings, and who are a great encouragement to us; indeed, I can say I am full of hope; and this encouragement is like medicine in my weakness. Some of my friends advise me not to work beyond my strength; but how can I remain idle under such circumstances? I should be a stone to look calmly on at such a time as this. No. While I have breath, and while the angel is moving the waters, sinners must be put into the pool of salvation. Next Sunday I am to preach on "Behold, I stand at the door and knock?" And I have faith to believe that I shall see here hearts melting in the presence of Jesus. Oh, pray for us, that the Spirit may work more powerfully in this insignificant village. The whole community seems to be stirred; fear and solemnity are upon the faces of many, and hard hearts are melting.'"

Mr. Pierce reports that at Bardezag and Hanjilar the congregations have largely increased of late, and a spiritual awakening seems near at hand.

SMYRNA. — THE GREEK ALLIANCE.

Dr. Constantine refers to the Second Annual Meeting of the Greek Alliance held on January 13, indicating a prosperous condition of the organization. Though the cost of the work undertaken exceeded that of the previous year, a small surplus was found in the treasury. Dr. Constantine says: —

"All our stations give much hope in spiritual fruit. The twelve church members, with whom the Manisa church began two years ago, have become twenty; but the outside influence has been much greater than can be reported in this letter. At Isbarta, opposition has reduced the Sunday audience from thirty to five or six; but at the same time the houses of the people have been opened where our evan-

gelist could have religious conversation and prayers in the presence of the women and the children. We hear that the audience has increased to twenty and thirty. The Alliance School of sixty pupils is changed to a Sunday-school each Sunday, where from twenty to thirty children come to study the Bible, divided into six classes.

"In Smyrna all our services are very full, except the one on Sunday morning at the church. The Sunday-school and prayer-meeting are very full, and the after meetings give signs of interest and encouragement. Many persons express deep interest and a hope, yet are not fully accessible to us. It is this fact that makes me speak in general terms about the work. We watch and pray for the ultimate results.

"The Rev. Dr. Somerville, the evangelist, of Glasgow, was with us from January 4 to February 13. He made a deep impression on us and on the whole place. In one of the after meetings, no less than twenty persons spoke of the benefit they had received through his services. We had a daily prayer-meeting in English while here, which was of much profit to us all. During his stay in Smyrna and vicinity, he held sixty religious services, visited nine other places, and preached through an interpreter in five languages. It is wonderful what one man can do when his soul is full of divine fire. Some of the Greek services lasted from two to four hours, interspersed with hymns."

KASTAMONI.

Mr. Riggs, of Marsovan, reports a visit paid to Kastamoni, a town which lies nearly northwest of Marsovan, and is some eighteen hours distant from Ineboli, its port upon the Black Sea. Of the place, Mr. Riggs says: —

"Kastamoni is a large town, a majority of its inhabitants being Turks; but it has also a large Greek community, and about fifty families of Armenians. It is the capital of an extended province, and is only three days' journey from Constantinople; yet it does not appear to manifest that degree of corruption which might be expected. The principal trade of the region is in 'tiftik,' or Angora goats' wool. This business, however, has suffered much of late, chiefly by reason of competition in South Africa. The city schools under government patronage are apparently in a flourishing condition, and the present Vali Pasha, a former grand vizir, manifests great interest in the matter of education; but particularly in that rather Utopian scheme, so much talked of lately, according to which all distinctions of nationality and religion should be ignored in the matter of education, and all study together. Under his influence a large 'military school,' so called, has been founded, with a building erected and fitted up at great expense. I was conducted through the four large class-rooms, arranged for a four years' course, and found large classes assembled in them all, and was informed that the highest class would be graduated in a few weeks and receive diplomas.

"Evangelistic work in Kastamoni is as yet in its earlier stages. One or two members of the Cesarea church are living there, and a young woman, also from Cesarea, has been employed by us for some time past to teach a small school for girls. Besides these, there are quite a number of persons who have imbibed thoroughly evangelical views, but through fear of persecution do not yet dare publicly to acknowledge them. They have been very anxious to have a good school for the thorough Christian education of their children, and have urged us to send them a suitable teacher, offering to aid liberally in his support. But the strict adherence of the government to the letter and spirit of the new Turkish laws regarding education has thus far prevented the opening of such a school. We hope, however, that before long a Christian laborer may be at work in a quiet way among these interesting people, and trust that abundant fruits may result. A congregation of nearly fifty persons attended our preaching service on the Sabbath, and most of them are ready to be regular listeners to evangelical preaching if they had an opportunity, though they are

very much afraid of the name of Protestant."

ORDO AND UNIEH.

These two towns on the Black Sea were also visited by Mr. Riggs, and of them he reports as follows: —

"At Ordo I found the congregation wide awake and demonstrative as they were two years ago, only more so. They have increased in numbers, and not decreased in zeal. Though mostly Greeks, they are devotedly attached to their Armenian preacher, who seems to be doing a valuable work among them. They have somewhat enlarged their audience-room, but are still very much crowded. They have two schools: one for Greek, and one for Armenian, children, as their languages are different. A visit among such simple, warm-hearted people is most refreshing; and I trust they may soon be organized into an independent church.

"At Unieh we found public attention turned specially to the unaccustomed presence of three pashas, who had assembled to look into complaints against the unendurable robberies and violence of the Georgian colonists, or refugees, who have settled along these coasts. I fear the changes made by these pashas do not go far in the way of real reform. In general, the country is going downward. There is no change in the status of gospel work in Unieh. The few brethren have had some foolish differences among themselves; but are now reconciled. In company with the leading one of these brethren, we went in open sailboats to the neighboring town of Fatsa, where again we had a most cordial reception, the brethren again insisting on paying the hire of our boat. These brethren hold on in faith and good works, still begging for some suitable person to come and preach the gospel to them. Whom shall we send?"

Eastern Turkey Mission.

WHITE FIELDS.

THE Mardin station letter for January was prepared by Dr. Thom, and gives encouraging reports from several out-stations. During the Week of Prayer a vacation was given the theological class that the members might accompany the missionaries in their visits to the out-stations. The Jebel Toor region was visited by Mr. Andrus, Miss Pratt, and one of the students, who were absent from Mardin twelve days. The station letter says: —

"They visited six or seven villages, traveled about one hundred and sixty-five miles in that time, and brought home cheering and, in some respects, joyful news from some of the villages. Midyat is in a very prosperous condition, as may be learned from the increase of their subscriptions for 1885. Last year they gave three thousand piastres toward the work; this year they promise to give four thousand. They are extremely anxious for a church organization. Two months hence there will be a conference of the churches at that place, when the subject will be considered.

"From Midyat the missionary party went to Arnas, and found the community in a much better state than was expected, the members of the community promising to leave off all relations with the old community, all fasts and feasts, each one taking the obligation standing, with head uncovered. The school had been suspended, but was now reorganized; so that when the brethren left them they were feeling very happy, so much so that one remarked: 'If we had begun on this foundation we would now be living, or sitting, in an upper room, and having everything comfortable instead of sitting on this ground floor.'

"From Arnas the company went to Kerboran, reaching there an hour and a half after sundown; but for all the lateness of the hour the news of their arrival spread, and shortly the house in which they were was full. They found the people happy, joyful even, after all they had gone through only a week or two before. The government had collected from them by force a sum equal to one year's taxes more than was due. Although it might have been expected to be the one and only sub-

ject they would have on their minds, yet there was no complaint. Some of the women even said: 'What is a thousand piastres, what is *all* our property, compared to the glorious gospel that has been brought to us by these friends?'

"The day following, when gathered in their new house, which cost them so much time and labor, at the close of the meeting the same questions were put to them that had been put to the brethren in Arnas, to which they assented with joy. While the men were thus engaged, some of the women asked to be allowed the same privilege, which was granted, some even taking part in the meeting, one in particular making a very impressive prayer. Since this visit we have news of an addition of nine families to the community at Kerboran, with a prospect of some more in the near future. The work there is very encouraging. This and Midyat are the two brightest spots in our field.

"From Kerboran they went to Zass, Yerda, and Bati. In the two latter places we have helpers. The work is moving quietly.

"Mr. Ainslie's report of Kulleth was not very encouraging. He spent fifteen days there, laboring constantly and earnestly with them — preaching, giving Bible-lessons, visiting from house to house. Kulleth at present is under a cloud; yet the prayer of the righteous availeth much, and we trust there are yet a few 'which have not defiled their garments,' and that they will arouse themselves from the lethargy into which they have fallen, and come forth stronger and better for the trial."

HARMONY RESTORED.

"Mr. Dewey, with a student, went to Kutterbul, going from there to Karabash, the last place needing his presence more than any of the others. Strife and dissatisfaction have reigned at Karabash for about a year; so much so that the pastor was at this time absent from them, as it was thought his presence did not increase harmony. Mr. Dewey and the pastor from the Kutterbul church both labored hard to bring them to see wherein they were wrong, — injuring themselves, bringing reproach upon the cause of Christ by their behavior, — but seemingly to no purpose. After exhausting all their resources at persuasion and advice, they finally told them they must leave them to their own fate. Mr. Dewey told them as they were leaving the house that he would be there on the morrow, if any one desired to see him, for he could not give them up; he could not feel that all the labor, efforts, and prayers would prove in vain. One by one they went out until all had left, giving no sign of repentance. It seemed as if the last hope was gone. He went to his room, committing the case and all its burdens to the great Burden-bearer. In the morning he called on some of the brethren, and found he had not prayed in vain. The Spirit was at work. So on they went, from one house to another, until all that tremendous barrier which only the night before seemed so unsurmountable was now, like a light snow, fast melting away before a noonday sun. To make a long story short, love and harmony were restored, all old sores and scores were then and there wiped out, a call sent for their pastor to return at once, which was accepted and acted upon without delay."

PROGRESS AT MOSUL.

Mr. Gates, of Mardin, has been spending a few months in laboring at Mosul, from which city he wrote January 14: —

"In a recent letter I said it seemed to me that the riotous lives of the Dominican monks must sooner or later bring them into disrepute. Since then I have spent much time in visiting the people in their homes. I have received the most cordial reception from the Jacobites and Chaldeans. In calling I have had many opportunities to speak for the Master, and have always found the Jacobites very ready to listen. In one house, after speaking to a number of guests who had gathered in the house, the master of the house invited us to an upper chamber, and asked us to read and pray. They asked to have a school established in their ward of the city.

"Two of the most prominent men among the Jacobites in returning my call gave expression to sentiments I have since often heard repeated, deprecating the influence of the Roman Catholics and the injury they were doing to morals and religion. One of them said: 'You missionaries think you have not done anything in Mosul. It is not true. You have laid a good foundation. Through your influence many of the old superstitions and customs have been removed from our church. Your teachings have pervaded our church and prevented us from becoming altogether like those Catholics.' They expressed a strong desire that we should push our work more vigorously, and especially in the matter of schools.

"The prevalence of such sentiments seems to offer an open door for us here, and places us under responsibility for our use of the opportunity. The Week of Prayer was observed with meetings morning and evening. At the close of the week one member of the church was placed under discipline, one who had been under discipline was restored, and inquiry made into the spiritual condition of the members of the church. The communion was observed January 11, twenty-four participating. The Mardin pastor preached an excellent sermon.

"On the following Tuesday an opportunity was given for the examination of candidates for admission to the church, and the examining committee sat from morning until evening, examining each one with the greatest care and with wisdom. Nine candidates presented themselves, and there are others who will present themselves later. Of the nine, four were rejected by the committee because of matters in their lives which it was thought ought to be rectified before they could be admitted. One of those rejected I should have been in favor of receiving. In the other cases my judgment coincided with that of the committee."

FIRM UNDER PERSECUTION.

The following letter was sent by a young Armenian teacher, who was trained in the college at Harpoot, to Rev. Mr. Browne, giving some account of a persecution to which he and his pupils had been subjected. It will be seen that, notwithstanding the danger and trials to which the young man is still exposed, the tone of his letter is triumphant rather than complaining. The village in which he lives, where his father is an influential Armenian, has been bitterly opposed to evangelical influences, and the Turkish bey and his sons have been the worst of persecutors. The young teacher has had a successful school and has preached in and out of the church (Old Armenian), seeking especially the young men. The incident illustrates the way in which the leaven of the gospel is working in the Armenian Church. On January 13 this teacher wrote to Mr. Browne as follows: —

"It seems necessary to relate to you a very joyful event which has taken place in these days. Can the Scriptures do their work, or can they not? When the beys heard that I had told the whole truth they stirred up several men in the village, saying, 'Go and drive that teacher out of the school by saying, "You are a Protestant, and the vartabed has commanded us to drive you out."' Thus they put me out of the school. But the same day and hour the young men came and again seated me in the school and, besides, sent a telegram to the vartabed, asking if it was true that he had said to such and such men that they should go and close the school. He replied: 'I cannot close a school already opened; if you are not satisfied with your teacher let me know, and I will send you another.'

"To this letter an answer was sent, with the seals and signatures of forty-two houses in our place, saying, 'We are satisfied with our teacher, entirely.' Because of this letter, with its forty-two signatures, the bey sent four men to the school to drive me out. The young men of the village said: 'We shall not close our school'; and, after many words, the four men returned to the bey and said: 'They say that they will not close their school.' At this time, also, the bey sent

a servant, saying, 'You will either drive out this teacher or leave the village yourselves.' Afterward they came to my father and said: 'You will either put your son out of your house or leave the village.'

"January 10 there was great opposition to the opening of the school, but the *Lord* conquered, because he so strengthened me that I was able to say: 'I will shed my blood in the school; whoever dares to come in to drive me out, let him come.' Thus the opposers remained in their places, and no one dared to come to the school again. But my father put me out of his house, because he had said, 'Do not go to the school,' and I had not heeded his words. Now I sleep one night at one house in the village and another night at another.

"Because of this school question the beys are still more enraged against us, and they seek an opportunity to kill me, but they are afraid of you. They do not fear the government one tenth as much as they do you. Therefore I entreat that one of you will please to come here these days, while the chief men and all the people have their thoughts turned to the Bible. *Certainly* we shall be prospered in obtaining a good place in which to build a suitable school in the spring. Perhaps it will be a great means of the advancement of the work. These forty-two persons desire to write you a letter that you may help to release them from the hands of the beys, but I do not know as you can do this.

"Since these occurrences our Sabbath audience has been over forty, besides the schoolboys. They decided that every Sabbath morning I should preach in the Armenian *church* from the Bible, at great length, and have special meetings in the school, as we have so far been accustomed to do, but with few present. Now, from forty to fifty attendants have made their appearance."

Maratha Mission.

THE WADALE DISTRICT.

DR. FAIRBANK, who has charge of the work in the Wadale district, within which are five churches and eighteen out-stations, writes January 24: —

"The Shingavè church is hindered in its desires to settle a pastor by the scattered state of its membership. Shingavè is the principal village at the western end of the long parish. Zawakhèdè is the principal village at the eastern end. The Zawakhèdè group is now asking to be organized into a separate church, and the division will probably be made. Still the same pastor could officiate for both churches, although the centres would be sixteen or more miles apart. That is, he could do what the last pastor did and what I attempt to do, as this church is now under my pastoral care.

"The Râhaté church is also scattered over a large area. Its one hundred and ten members reside in thirty villages. The most distant of these is more than twenty miles away from the pastor's residence. Pastor Bhâmbal is an active man, and is ever going from place to place. But he can visit some of his church members only at long intervals, and it must be a special occasion that will bring together all the members of his widely scattered church. An unusual number were received to the communion of the Râhaté church in 1884, but the pastor does not report any special manifestation of the Spirit's influences.

"In the latter part of the year special interest in religion was manifested in two villages, Katrad and Zawakhèdè, which are some twenty-two miles apart. And it seems to be spreading in the vicinity of Zawakhèdè."

Dr. Fairbank writes of the thirty-five common schools under his care that only a part are flourishing, on account of the poverty of the people. The manual labor school at Wadale is prosperous. On the question of labor in connection with study, Dr. Fairbank says: —

"After watching the results of education, with and without manual labor, for several years, I am decidedly of opinion that two or three hours daily of vigorous work in the open air is promotive of progress in study as well as conducive to health. And if such work can be made remunerative, so as partially to support the scholars, it is so much the more desirable."

A TIMELY RAIN.

The poverty of the people in Western India is largely the result of short crops, caused by insufficient rainfall. A famine, not unlike that which visited that region seven years ago, seems to have been averted by an unexpected providential interposition, of which Dr. Fairbank writes:

"We had very little rain in June, July, and August of 1884, so that there was no sowing, even for the rainy season crops. The rains were favorable in September and October, and we hoped they would prove sufficient to perfect the cold season crops. But before the end of November the crops began to wither or turn yellow, and it was soon evident that, unless rain should fall, both the wheat and the sorghum would dry up without producing grain. But no one dared to expect rain in December, yet the Lord rebuked our weak faith by sending it.

"It began on December 19, and the precious drops fell day after day for a whole week. Almost five inches were allowed us at Wadale. Only half so much fell at Ahmednagar; but even that half was sufficient to revive the sorghum in most fields, so that it will give a fair crop both of fodder and grain. Some fields were past recovery, and I am sorry to say that that was the case with part of the fields of the Shingavè church members. What with paying the government assessment and money they borrowed to struggle on through the year in which both the cold season and rainy season crops had failed, they find the present cold season crop all too small to feed themselves and their cattle till they can harvest the next crop, in the coming October and November. I do not wonder that they hesitate to assume the responsibility of supporting a pastor."

Ceylon Mission.

THE following items are given in a letter from Mr. Smith, dated Tillipally, February 4: —

"The annual meeting of the pastors and delegates of our thirteen churches was held with the church at Tillipally during my absence in Colombo. The chief statistics of the past year are: ninety-three additions on profession, eighteen by letter; net gain after deducting dismissals, excommunications, and deaths, seventy-one; total membership (December 31), 1,189; total contributions from native converts, 5,900 rupees, or 500 rupees less than last year, owing to the hard times.

"A class of ten was graduated from Oodoopitty Girls' Boarding School in January; also a class of six from the Training School; and a class will be graduated from Oodooville on the 13th inst. A new class of twelve has been admitted to the Training School, chosen from over fifty candidates. The annual public examination of the college comes off to-morrow; but Commencement does not come till June. The Week of Prayer bore fruit in special interest at several of the stations; and we hope that permanent good may result."

Notes from the Wide Field.

REINFORCEMENTS FOR CHINA. — We omitted to notice last month an item of great interest in connection with the departure from England of several young men, graduates of Oxford and Cambridge Universities who were going to China under the China Inland Mission. Several of the men are specially well known at the universities, and for reasons not suggestive of missionary consecration. One was the stroke oar of a "university eight," another captain of a "university eleven;" one was an officer of the Royal Artillery, and another in the Dragoon Guards. As athletes they had won much renown among the students. These young men left brilliant prospects for themselves in England, and in addresses that indicated sound thought and consecration of soul, bade farewell to their associates, calling on others to follow them to the fields of missionary

service. The impression produced at the universities has been very profound, and young men of promise, some of them of wealth, are consecrating themselves to service in the missionary field. The *Record* newspaper speaks of the meeting held in Cambridge as the most remarkable held within the memory of those living. At Oxford, the vast area of the Corn Exchange, the largest building in the possession of the city, was filled to overflowing. Exeter Hall was so densely packed that the newspapers say it appeared to be a living mass of human beings. The departure of these promising young men is an event big with promise, not merely for China, but for England.

RUSSIA.

THE Jewish reformer in Bessarabia, Joseph Rabinowitz, to whom reference was made in our last issue, is now experiencing a bitter persecution on the part of the Jews. He has been compelled to leave his residence and has lost all his clients as a lawyer, and his means of subsistence are gone. His letters are full of expressions indicating a love of the truth and devotion to Jesus Christ as the Messiah.

SYRIA.

REVIVAL AT BEIRUT. — Dr. Jessup reports, in the *Foreign Missionary*, an extensive revival as now in progress in the Syrian Protestant College at Beirut, characterizing it as a religious movement such as has never been known in the history of the Syrian Mission. In a letter, the date of which is not given, he says: "Yesterday I met twenty of the undergraduates in the regular college course, who have made the resolution to serve the Lord. In the preparatory department there are perhaps as many, if not more, who have made the same blessed choice and are giving evidence of a change of heart. There is also religious interest in the Female Seminary, in the Training School of the British Syrian schools, in the Tripoli Female Seminary, and in the Suk Boys' Boarding School. The college students who have taken this stand for Christ show, by their serious demeanor and general deportment, that they are in earnest. There is profound attention to the preaching of the Word, and we hope and long for a great blessing. The conversion of thirty or forty young men in college is an event of unspeakable importance to Syria." Dr. Jessup also speaks of forty as standing up one evening in January in witness of their resolution to serve the Lord. May such blessed revivals be witnessed in all missionary colleges!

INDIA.

THE JUBILEE OF THE LODIANA MISSION. — This mission of the American Presbyterian Board celebrated its jubilee in December last. The meetings were largely attended. Among those present was the Rev. Goluk Nath, the first Hindu baptized within the mission, if not the first Hindu in the Punjab. Rev. Mr. Lucas writes to the *Foreign Missionary* of what he witnessed at the jubilee: —

"As I walked about the Lodiana Mission compound, with its beautiful school buildings and large church, toward the enlargement of which the native Christians of Lodiana this year gave most liberally, and some of them with real self-denial; when I sat, Sunday morning, and looked at the great company of Christians, addressed in choice words and thoughts by two of their own pastors; when I thought of the hundreds of Christians who during these fifty years have been gathered into our churches, and the hundreds more who have gone up from these churches into glory; when I looked at the noble band of preachers and elders witnessing for Christ in so many cities and towns, and ready to witness for him unto death, as did some of their brethren in the Mutiny; when I saw the press buildings, facing the church, from which have gone forth millions of copies of the Word of God and gospel truth; and then when I thought of that November day, fifty years ago, when Mr. Lowrie rode alone into Lodiana — not a native Christian in the place, and probably not a dozen in the Punjab; not a Chris-

tian press within a thousand miles; not a tract in the Punjabi language, and only thirty-nine in both Hindi and Urdu, though spoken by a hundred millions of people; not a school in which the Scriptures were taught; not a missionary among the twenty-two millions of the Punjab — as I contrasted that day with this, I found myself continually saying, 'Behold, what God hath wrought!'"

BURMA.

AN EXTENSIVE REVIVAL. — Rev. W. F. Thomas reports in the *Baptist Missionary Magazine*, a revival of much power in the Chin and Karen jungles, southwest of Henthada. Many inquirers appeared all through the region, and the Buddhists seem to be abandoning their faith in large numbers. If, when Paul was preaching at Ephesus, Demetrius instead of stirring up the mob had come to hear the apostle preach and had abandoned his trade and received baptism, the case would have been just parallel to that which has occurred at Yattha. There, a famous Karen idol-maker has abandoned Buddhism, though by so doing he has cut himself off wholly from his means of support. In this city a large number of Karens bound themselves by an oath that no Christian preacher should ever leave the place alive; but here and at the villages round about the voice of inquiry is constantly heard. The missionary writes in strongest terms concerning the decadence of Buddhism and the readiness with which the people receive the gospel of Christ.

CHINA.

MISSION WORK IN FORMOSA. — The *Chinese Recorder* for January and February reports that the French occupation of Formosa has sadly interfered with the progress of missionary work. In Northern Formosa it is said that the work was never in such a prosperous condition as before the bombardment of Kelung. There were then thirty-five chapels, with as many trained native preachers, and twenty-six students in college. Upwards of a thousand had been baptized, and the people were never more friendly. On the arrival of the French, the converts were objects of suspicion and hatred. Seven chapels were leveled to the ground and the houses of the converts were looted At Kelung the large congregation is scattered. Dr. Mackay, who makes this report to the *Chinese Recorder*, writes that the converts were standing faithful and true. It seems that, during October last, a large portion of the missionary force in Southern Formosa went over to Amoy, and the students at the college were dismissed, so there have been only two missionaries in Formosa for the last few months. A nation incurs a fearful responsibility which thus interferes with the Christianization of a people ready to welcome the gospel.

PREJUDICE YIELDING. — The *Foreign Missionary* reports an interesting incident from Sanui, a city of half a million souls, eighty miles from Canton, showing how prejudice has been dispelled. The mission, which has been in operation there forty years, sought to secure a spacious building used as a temple, in place of its own poor chapel, which was but a little distance off. But the leading men of the place affirmed that the temple should never be leased for a chapel, even though the mission paid them $15,000 a year for it. Yet that very temple is now in possession of the church of the city, for only three years after this proud declaration these very leaders came and offered it for twenty dollars a year on a lease of twenty years.

NEW ZEALAND.

IT will be remembered that the "Maori King" Tawhiao visited England a year ago and much was said about him and his suite in the English papers. On his return to New Zealand a meeting was held at the bishop's house to greet the king and to give thanks for the divine protection afforded the party. The king, who is not a Christian,

made an interesting speech, in which he said: "I will not deceive you. I am still a Hauhau. I worship Jehovah in my way, you in yours. I am not yet prepared to get into your boat; but be strong, do not despair, continue your work, and perhaps you may succeed sooner than you think. Be strong, be strong. I will not hinder you." At another meeting, Archdeacon Clarke having asked him to protect two of the Maori clergy, who were about to settle down in the Waikati country to preach the gospel and to help in the temperance movement, of which Tawhiao is now an earnest supporter, Tawhiao said: "It is good, very good; let your children come. As I told the bishop, it is not my fault that we are separated by a river, you on one side, I on the other. Let your sons come, and with their help, and the help of God, we will work together and put down all that is evil." And then, in pledge of the fulfilment of the promise, the king and the archdeacon rubbed noses.

JAPAN.

THE NEW BUDDHISM. — Buddhism has been noted for the facility with which it could change its creed and its forms to suit the national and social views of the people in the various lands to which it has been carried. Just at present there is a singular development of this religion in Japan, designed to withstand the advance of Christianity. A Buddhist magazine has appeared, which, while clinging to the old name, and claiming to represent the enlightened Buddhists, announces an altogether different doctrine from that taught by Gautama. The editor is not a priest but a layman, who says in his magazine: —

"The religion instituted by the Buddha is essentially a philanthropic philosophy. Formerly it frightened mankind into virtue by preaching a literal heaven and hell; but in an enlightened age it teaches that the present life may be a heaven or a hell itself. Formerly it inculcated faith in a supernatural world; but in an age engrossed in physical investigations it teaches that there is nothing beyond the limits of the human mind. Formerly, Scriptures in hand, it prayed for the destruction of sin by external means; but in a reasoning age it teaches that the heart itself is a Buddha, capable of self-perfection. Formerly it thundered against the impiety of heretics as compared with the virtues of true believers; but in an impartial age it teaches that heretics themselves are but believers of a lower type. Formerly it taught that the world was to be saved by prayer; but in a doubting age it leaves prayer to the option of the individual."

A SHINTO FUNERAL. — A prominent citizen of Japan, Iwasaki Yataro, director-in-chief in the great Japanese Steamship Company, died in February last, and his funeral was attended at Tokio with great pomp, according to the rites of the Shinto religion. The procession was a mile in length, headed by mounted leaders, soldiers, trees, eight red-and-white banners, offerings for the shrine, mounted priests, etc. On arriving at the cemetery the procession halted and refreshments were served, preparations having been made for 2,300 people. Then came a ceremony, of which the *Japan Mail* gives the following account: —

"But for the unison and solemnity of the priests' movements, their studied genuflections, and the silent gravity of the whole business, there would be nothing to suggest a religious rite. The ceremony is commenced by laying before the bier various offerings of food and drink, disposed on trays of fresh, unstained wood. While thus engaged, the priests wear over their mouths a broad band of linen, lest their breaths should by any chance fall on and pollute the viands of which the manes are first to partake. This done, a few wailing notes are sounded by the musicians; after which the chief priest and the assistant chief priest advance deliberately and place themselves before the bier, followed by the other priests in two lines. The whole then bow slowly three times, raising their fan-shaped insignia to their foreheads before each genuflection; and the

bowing concluded, clap their hands as often, and with even greater deliberation. After this they resume their seats for a moment, during which the musicians again play. Then, once more, the priests arrange themselves as before; once more repeat their triple obeisance, and stand motionless while the chief priest intones a species of funeral oration, half eulogy, half prayer. A second oration is pronounced by the assistant chief priest, and during the reading of these documents all present stand. The final and most touching act of the ceremony is one which corresponds, in some sort, with that part of the Christian burial service where the dead man's friends drop a handful of earth upon his coffin. In the Shinto ceremonial, each person, from the chief mourner downward, places a sprig of cypress before the bier and, perhaps, lights a stick of incense."

The people then departed, and the actual burial did not take place until after sunset.

AFRICA.

Death of King Mtesa. — Intelligence has been received, though without details, of the death of Mtesa. It is believed that the position of the English Church missionaries in Uganda will be greatly improved by this event; for with all the favor Mtesa has shown them at certain times, his fickleness made their position very trying. His son, who succeeds him, is a youth who seems favorably disposed to the Christian faith, and a sister of his, who has been elevated to a special position at the court, is a pronounced Christian.

The Congo Conference. — There is every reason to hope that the results of the International Conference held at Berlin will prove all that the friends of Africa could reasonably expect. By its action, blessings of unspeakable value will be secured for Africa. The fact that such a conference has been held by the representatives of such a large number of foreign states, not for the purpose of adjusting their several claims, but simply to secure the welfare of a vast region soon to be opened to the commerce of the world, is a notable sign of progress in the relations of civilized nations one to another. Prince Bismarck truly declared at the close of the Conference that "it marked an advance in the development of national relations, and formed a new bond of union among the civilized peoples." The text of the article of the Conference relating to religious liberty and to the protection of missionaries in the new state, we give here as a matter of history: "All the powers exercising the rights of sovereignty or an influence in the aforesaid territories engage to care for the preservation of the native populations, and the amelioration of the moral and material conditions of their life, and to coöperate in the suppression of slavery, and especially of the slave-trade; they will protect and favor, without distinction of nationality or worship, all religious institutions and enterprises, scientific and charitable schemes and organizations aiming to instruct the natives and to lead them to apprehend and appreciate the advantages of civilization. Christian missionaries, scientists and explorers, with their companies, belongings, and collections, shall be equally the objects of special protection. Liberty of conscience and religious toleration are expressly guaranteed to the natives, to the nations, and to strangers. The free and public exercise of all forms of worship, the right to build religious edifices, and to organize missions belonging to all creeds, shall not be restricted or fettered in any manner."

The Congo Mission. — The storehouse of the American Baptist Mission at Palaballa, on the Congo, in which was stored the supplies for the whole mission, has been destroyed by fire. It is a trying loss to our brethren at this stage of their operations in that new region.

Items from Africa. — From *L'Afrique Explorée et Civilisée* we glean the following items: —

The fifth expedition of the International African Association, which arrived at Zanzibar in December last, will relieve Mr. Storms from his duties at Karema. Mr. Becker will continue the work which he directs, of continuing the road to Nyangwe, in order to connect the stations of Tanganyika with those of the Congo. A thousand men are needed to convey supplies destined for stations already established and for the new ones to be created west of the lake.

Roman Catholic missionaries from Algeria have founded a new station at Tchonsa, on the east side of Tanganyika, a day's march from Mpala, a station of the International African Association.

A great famine prevails on the continent west of Zanzibar. The starving people are reduced to selling themselves for slaves to Arab traders, who try to export them to Zanzibar and Pemba. At Dar-es-Salam an adult negro actually sold himself for ninety cents; a woman brought twice that sum, though with difficulty. Caravans suffer much from this scarcity. Of two hundred blacks who lately left for Lake Tanganyika, fifty-five died of famine before the caravan arrived at Tabora.

A despatch from Zanzibar announces the death of Mirambo.

A society has been formed at Manchester, under the name of the "British Congo Company, Limited," with a view to the opening by English commerce of the Congo and of the African coast. Mr. Jacob Bright and some great merchants and manufacturers of Manchester are members of its committee of direction. The capital is 12,500,000 francs.

Mr. Hanssens has organized at Leopoldville a new expedition of three steamboats to go up the Congo to Stanley Falls, in order to complete the stations of the International Association.

The German Parliament has voted the sum of 187,500 francs for Central African explorations.

Lieutenant Massari has begun the scientific exploration of the Quango, from the station of Kouamouth to its junction with the Congo. He will probably found a new station on the banks of that river. Perhaps in ascending the Quango valley he will encounter the expedition under direction of Mr. Schulz, or that of the travelers Capello and Ivens, sent by the Portuguese government, to continue up the bank of this affluent of the Congo.

French Mission to the Barotse. — *L'Afrique* for March contains a letter from M. Jeanmairet, written in September last, from the village of Sesheké, on the Upper Zambezi River. M. Coillard and his colleagues of the Barotse Mission of the French Evangelical Society reached Sesheké last August. This place has some importance as being the residence of the principal chiefs of the country, who make it their town abode, going out to visit their subjects at their pleasure. These last lead a miserable life, the chiefs disposing of them in marriage and doing what they please with their children. The people are half-civilized, sociable, and ready to be friendly. The natives are all great beggars, and much patience and tact are needed to refuse without offending them. As to their habits, they are very corrupt; drunkenness and sensuality prevail. Physically they are not inferior, and some of the old chiefs have a venerable and dignified aspect. They received the missionaries favorably; they could converse with them and thus avoid misunderstanding. The language generally used is the Se-kololo, which is the Se-souto mingled with other idioms. It was easy for the missionaries to understand it, for, said M. Jeanmairet: "We almost believe ourselves to be Basuto. What an immense field opens for our activities, if the Lord permits us to establish ourselves upon the Zambezi! Our hearts thrill with joy as the difficulties disappear. This is nothing less than a gate by which to reach other nations." The usual delays detained the missionaries in their attempt to go on to the Barotse valley and to visit the king. When they at last set out, they were turned back by the news of the king's dethrone-

ment. He had put to death a high chief and proposed further atrocities; the people interposed and he fled. His cousin was elected in his stead, and MM. Coillard and Arone left Leshoma, where they had been waiting, for the Barotse valley, October 28. All were in good health.

MADAGASCAR.

A LETTER from Antananarivo reports the arrival of 7,000 Bibles, and says: "These are as nothing to the demand which exists for this very popular (shilling) Bible." The call is for large shipments, and yet the people are wondering whether the Word of God will be allowed by the French to pass the blockade. The committee of the British and Foreign Bible Society, however, has directed that further supplies be forwarded as soon as possible.

Miscellany.

BIBLIOGRAPHICAL.

Samuel Gobat, Bishop of Jerusalem. With a Preface by the Earl of Shaftesbury. New York: Thomas Whittaker. Price, $2.

There is a special attraction about biographies which are drawn chiefly, as this is, from the letters and journals of the persons whose lives are commemorated. And the life of Bishop Gobat, touching as it does a remarkable missionary work in Abyssinia, followed by thirty-three years of Episcopal service at Jerusalem, covers a great variety of interesting incidents as well as a notable personality. He was a man of large linguistic attainments, and prosecuted his work with devotion.

John Knox. By Wm. M. Taylor, D.D., LL.D. New York: A. C. Armstrong & Son.

A short but clear portrait of the great reformer, drawn by a strong and sympathetic hand.

BOOKS RECEIVED.

Talks with Young Men. By J. Thain Davidson, D.D. New York: A. C. Armstrong & Son.

The Cherry-Blooms of Yeddo, and other Poems. By Clara M. Arthur. Boston: D. Lothrop & Co.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the continuance of the religious awakenings now reported in the Western Turkey and Nothern China Missions. (Pages 180, 190, and 195.)

ARRIVAL.

The *Morning Star* arrived at Honolulu March 15. One hundred and thirty days from Boston.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The reëstablishment of the West Central African Mission. (Page 194.)
2. Revival at Kartsi. (Page 195.)
3. Special religious interest at Smyrna and Constantinople. (Pages 196 and 180.)
4. White fields in Eastern Turkey. (Page 198.)
5. The story of an Armenian teacher. (Page 200.)
6. Revival at Kalgan. A Mongol Convert. (Page 190.)
7. New churches in Japan. (Page 192.)
8. Items from Africa. (Pages 206–207.)

Donations Received in March.

MAINE.

Cumberland county.
- Brunswick, 1st Cong. ch. 56 72
- Harpswell, Cong. ch. and so. 10 00
- Woodfords, Cong. ch. and so. 17 00——83 72

Kennebec county.
- Augusta, Mrs. Wm. A. Brooks, for work of Mr. Wheeler, Harpoot, 25 00

Lincoln and Sagadahoc counties.
- Woolwich, The widow's mite, 1 00

Oxford county.
- Andover, Cong. ch., m. c. 10 00

Penobscot county.
- Bangor, 1st Cong. ch., 17.75; Hammond-st. ch., add'l, W. T. H., 5, 22 75
- Brewer, 1st Cong. ch. 10 00——32 75

Piscataquis county.
- Monson, Rev. R. W. Emerson, 5 00

Somerset county.
- Norridgewock, Cong. ch., m. c., 18 75

Waldo county.
- Searsport, 1st Cong. ch. 33 75

York county.
- Biddeford, 2d Cong. ch. 80 00
- Kennebunkport, 1st Cong. ch., 5; South Cong. ch., 5.10, 10 10
- Shapleigh, L. M. Trussell, 2 40——92 50

302 47

Legacies.—Freeport, Miss Sarah Jane Nason, by S. A. Holbrook, Ex'r, 2,000 00

2,302 47

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
- Keene, 1st Cong. ch. 75 00

Hillsboro' co. Conf. of Ch's. George Swain, Tr.
- Amherst, Miss M. C. Boylston, 30 00
- Bennington, Cong. ch. and so. 21 87——51 87

Merrimac county Aux. Society.
- Hopkinton, 1st Cong. ch. 20 75

Rockingham county.
- North Hampton, Cong. ch. and so. 14 06
- Portsmouth, Rev. W. W. Dow, 5 00——19 06

Strafford county.
- Dover, Benj. Brierly, 25 00

191 68

VERMONT.

Bennington county.
- Dorset, Cong. ch. and so. 27 00

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
- St. Johnsbury, South ch., A friend, 10; ——, 5, 15 00

Franklin co. Aux. Soc. C. B. Swift, Tr.
- Enosburgh, Cong. ch. and so., to const. Jasper A. Rouse, H. M. 125 00
- Swanton, Brainard bequest, 25 00——150 00

Orange county.
- Orange, Cong. ch. and so. 11 00

Orleans county.
- Barton, Cong. ch. and so. 26 00
- Coventry, Cong. ch. and so. 16 00
- Greensboro', R. E. Crane, 50 00
- Newport, Cong. ch. and so. 19 25——111 25

Rutland county.
- Castleton, Cong. ch. and so. 38 00
- Hubbardton, Mrs. James Flagg, 10 00——48 00

Washington co. Aux. Soc. G. W. Scott, Tr.
- Warren, Rev. C. H. Smith and wife, 10 00

Windham county Aux. Soc. H. H. Thompson, Tr.
- Bellows Falls, Cong. ch. and so. 45 00
- Brattleboro', Cen. Cong. ch., m. c. 22 18——67 18

Windsor county.
- Springfield, Mrs. Frederick Parks, 100; Lincoln Whitcomb, 12, 112 00

551 43

Legacies.—Royalton, Silas Ingraham, by David H. Dutton, Ex'r, 528 53
- St. Johnsbury, Luke Spencer, add'l, 50 00——578 53

1,129 96

MASSACHUSETTS.

Berkshire county.
- Lenox, Cong. ch. and so. 32 25
- Peru, Cong. ch. and so. 6 00
- Pittsfield, Mrs. Phineas Allen, 25 00
- Sheffield, Levi Boardman, 4 00
- South Lee, "A. H. M." 30 00——97 25

Bristol county.
- Norton, Trin. Cong. ch 114 47
- Taunton, Union ch. 74 91——189 38

Essex county.
- Andover, South ch., to const. Rev. John J. Blair and Mrs. Annie M. Foster, H. M. 200 00
- Lawrence, Trinity ch., 40.20; South Cong. ch., 4.86, 45 06
- Salem, Three Cong. ch's, m. c., 9 81——254 87

Essex county, North.
- Newburyport, Belleville Cong. ch., add'l, 5 00
- Rowley, "J. L." 5 00——10 00

Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
- Beverly, Dane-st. ch. 339 32
- Lynn, Chestnut-st. ch. 7 00
- Wenham, Cong. ch. and so. 11 36——357 68

Franklin co. Aux. Society. Albert M. Gleason, Tr.
- Shelburne Falls, E. Maynard, 9 00

Hampden co. Aux. Society. Charles Marsh, Tr.
- Chester, 2d Cong. ch. 12 11
- Feeding Hills, Cong. ch. 6 37
- Monson, Cong. ch. 36 59
- Springfield, Memorial ch., 157; Olivet ch., 38.85; A friend, 1,000, 1,195 85
- West Springfield, Park-st. ch. 15 00--1,265 92

Hampshire co. Aux. Society.
- Cummington, Village ch. 30 34
- Enfield, Edward Smith, 80 00
- Westhampton, Cong. ch. and so. 40 00——150 34

Middlesex county.
- Melrose Highlands, Cong. ch. 20 00
- Newton, Eliot ch. (of wh. for Mexico, 2), 202 00
- Somerville, Broadway ch., to const. James E. Gould, H. M. 100 00
- South Framingham, South Cong. ch. 71 18
- Wayland, "L." 2 00
- West Somerville, Cong. ch. and so. 7 90
- Wilmington, Cong. ch. and so. 44 98——448 06

Middlesex Union.
- Ashby, Cong. ch. and so. 4 67
- Fitchburg, Mrs. E. M. Dole, to const. William W. Dole, H. M. 100 00
- Littleton, Ortho. Cong. ch. 12 00——116 67

Norfolk county.
Dedham, 1st Cong. ch. (of wh., m. c., 18.19), 302 19
Hyde Park, 1st Cong. ch. 76 50
South Weymouth, Union ch. 115 54—494 23
Plymouth county.
Campello, Cong. ch. and so. 100 00
Suffolk county.
Boston, Park-st. ch., 259.25; 2d ch. (Dorchester), 213.88; Immanuel ch., 50; do., Mrs. J. Fisher, 50; Eliot ch., 40; Highland ch,, 6; Union ch, 5.91; A friend, Back Bay, 2,000; R. W. Wood, 100, 2,725 04
Chelsea, 1st Cong. ch. 155 00—2,880 04
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Auburn, Cong. ch. and so. 60 00
Boylston, Cong. ch. and so. 21 00
Webster, 1st Cong. ch. 25 00
Worcester, Old South ch. 45 02—151 02
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Northbridge, Rockdale Cong. ch. 25 00
6,549 46

Legacies. — Boston, Rev. H. B. Hooker, D.D., in part, 50 00
Newton, Joshua Davis, by Joshua W. Davis, Ex'r, 300 00
Royalston, Maynard Partridge, by Frank W. Adams, Ex'r, 25 00
Townsend, Mary A. Bertram, by Samuel S. Haynes, Ex'r, 80 00
Worcester, Mrs. Helen C. Knowles, by Edward A. Strong and Henry A. Marsh, Ex'rs, special for woman's work in Madura, 5,000 00—5,455 00
12,004 46

RHODE ISLAND.

Cranston, Franklin Cong. ch. 8 00

CONNECTICUT.

Fairfield county.
Redding, Cong. ch. and so. 33 47
Ridgefield, 1st Cong. ch., m. c. 8 75—42 22
Hartford county. E. W. Parsons, Tr.
Broad Brook, Cong. ch. and so. 21 40
Windsor Locks, A friend, 15 00—36 40
Litchfield co. G. C. Woodruff, Tr.
Thomaston, Cong. ch. and so. 24 56
Woodbury, North Cong. ch. 44 00—68 56
Middlesex co. E. C. Hungerford, Tr.
East Hampton, 1st Cong. ch. 22 48
Killingworth, Cong. ch. and so. 22 12—44 60
New Haven co. F. T. Jarman, Agent.
Guilford, 1st Cong. ch. 10 00
Middlebury, Cong. ch. and so. 39 07
New Haven, United ch., m. c., 11.18; Centre ch., m. c., 3.63, 14 81
Northford, Cong. ch. and so. 25 00
Wallingford, A friend, 411 67
Waterbury, 1st Cong. ch. 128 89
Woodbridge, Cong. ch. and so. 49 23—678 67
New London co. L. A. Hyde and L. C. Learned, Trs.
New London, Ch. of Christ, 88 66
Old Lyme, 1st Cong. ch. 20 00—108 66
Windham county.
Thompson, Cong. ch. and so. 10 00
Willimantic, Mrs. Lucy W. Kimbel, 5 00—15 00
994 11

Legacies. — Harwinton, Mrs. S. B. Hayes, add'l, 8 60
Sharon, Harry Cowles, by E. B. Reed & Co. 734 40—743 00
1,737 11

NEW YORK.

Angola, Cong. ch. and so. 5 13
Black Creek, Cong. ch. and so. 6 00
Brooklyn, Puritan Cong. ch. 39 50
Buffalo, Westminster Pres. ch. 10 00
Deansville, Cong. ch. and so. 9 40
Gilbertsville, A. Wood, 10 00
Keeseville, M. Finch, 6 00
Morrisville, Cong. ch. and so. 11 07
Mount Vernon, Edward and William, Mission Box, 20 00
New York, "L. A. B.," special for Western Turkey, 20 00
Remsen, Peniel Cong. ch. 24 00
Richville, Rev. G. Cross and wife, 2 00
Sidney Plains, 1st Cong. ch. 11 70
Steuben, Welsh Cong. ch. 15 13
Syracuse, Plymouth ch., to const. L. B. YALE, H. M. 139 58—329 51

PENNSYLVANIA.

Blossburg, Cong. ch. 7 50
Mount Carmel, Welsh Cong. ch. 5 00
Philadelphia, Central Cong. ch. (433.74, acknowledged in April *Herald* from John Edmands, should have been from Central Cong. ch.) 60 00
Ridgway, 1st Cong. ch. 6 44
Sharon, 1st Cong. ch. 10 00
Sugar Grove, Mrs. Robert Weld, 2 00—90 94

Legacies. — Meadville, Mrs. Ruth K. Gould, by Mrs. Mary E. McCune, Ex'x, 166 40
257 34

NEW JERSEY.

Plainfield, "Presbyter," 25 00
Orange Valley, Montrose Sab. sch. class of Cong. ch., for student in Harpoot College, 12; incorrectly acknowledged in March *Herald* under Mass.

VIRGINIA.

Falls Church, Cong. ch. 13 00
Herndon, Cong. ch. 6 50—19 50

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. 30 00

TEXAS.

San Antonio, ———, 2 00
Uvalde, W. H. and Sarah L. Beaumont, 10 00—12 00

OHIO.

Castalia, 1st Cong. ch. 3 00
Cleveland, Jennings-ave. Cong. ch. 100 00
Columbus, "An Eastwood member," for Northern Mexico, 25 00
Delaware, Rev. John H. Jones, to const. NICHOLAS A. MORJICKIAN, H. M. 100 00
Gomer, Welsh Cong. ch. 25 00
Huntsburg, Cong. ch. 35 00
Lyme, Cong. ch. 31 62
Milan, Cong. ch. 25 00
Newark, Plymouth Cong. ch. 6 00
Youngstown, Rev. D. H. Evans, 50 00—400 62

Legacies. — Hanging Rock, Rachel R. Hamilton, by Robert Peebles, Ex'r, 90 00
490 62

ILLINOIS.

Brownstown, A friend, 4 00
Canton, 1st Cong. ch. 38 00
Chebanse, Cong. ch., Mis. Soc. 9 00
Chenoa, Cong. ch. 7 65
Chicago, South ch., 54.54; New Eng. Cong. ch., 37.95; Union Park Cong. ch., m. c., 34.87; Plymouth Cong. ch., 30.52; Leavitt-st Cong. ch., 9.97, 167 85
Dover, Cong. ch. 34 65
Emington, Cong. ch. 5 00
Freemont, Cong. ch. 16 75
Galesburg, 1st Ch. of Christ, 59 70
Moline, 1st Cong. ch. 101 26
Payson, "M. F. L." 12 00
Toulon, Cong. ch. 48 00
Udina, Cong. ch. 14 25
Wilmette, 1st Cong. ch. 27 75
Woodburn, Cong. ch., add'l, 25 00—570 86

KENTUCKY.

Williamsburg, Cong. ch. and Sab. sch. 7 00

MICHIGAN.

Alpena, 1st Cong. ch. 50 00
Clinton, Cong. ch. 8 50
Kalamazoo, 1st Cong. ch. 100 00
Magazine, A friend, 800 00
Memphis, Cong. ch. 3 55
Romeo, Miss M. A. Dickinson, 200 00
Wayne, Cong. ch. 10 00—1,172 05

WISCONSIN.

Beloit, College Miss. Asso. 3 00
Milton, Cong. ch. 23 54—26 54
Legacies. — Baraboo, Merritt Clarke, by Mrs. Amelia G. Clarke, 50 00
76 54

IOWA.

Belmond, Rev. J. D. Sands, 1 00
Cedar Rapids, 1st Cong. ch. 16 88
Davenport, German Cong. ch. 8 25
Fairfax, Cong. ch. 5 01
Garden Prairie, Cong. ch. 2 00
Genoa Bluff, Cong. ch. 24 00
Humboldt, Rev. and Mrs. C. H. Bissell, 13 00
Kellogg, 1st Cong. ch. 7 35
Lewis, Cong. ch. 19 68
Magnolia, Cong. ch. 10 00
Marshalltown, A friend, 10 00—117 17
Legacies. — Des Moines, Mrs. H. L. Rollins, by H. L. Whitman, Ex'r, add'l, 128 01
245 18

MINNESOTA.

Glyndon, Union ch. 15 76
Lake City, Cong. ch. 9 25
Minneapolis, Plymouth ch., 30.58; The Open Door ch., 3.97; Rev. N. H. Bell, for Turkey, 1, 35 55
Rochester, Cong. ch. 19 10
Sleepy Eye, Cong. ch. 5 00
South Minneapolis, Vine Cong. ch. 15 00
Stockton, Mrs. A. Mowbray, 1 00
Wadena, Cong. ch. 2 00—102 66

KANSAS.

Hiawatha, Cong. ch. 7 05
Manhattan, 1st Cong. ch. 35 65—42 70

NEBRASKA.

Beatrice, Cong. ch. 1 64
Bradshaw, Cong. ch. 1 25
Greenwood, Cong. ch. 12 00
West Point, Cong. ch. 4 00—18 89

CALIFORNIA.

National City, W. V. Couch, 2 00
Oakland, 1st Cong. ch., 207. 20; "Golden Gate" ch., 5; Miss M. L. Newcomb, 1,200, 1,412 20—1,414 20

NEVADA.

Reno, 1st Cong. ch. 17 50

DAKOTA TERRITORY.

Henry, Cong. ch. 1 50

DOMINION OF CANADA.

Province of Quebec.
Montreal, Emmanuel ch., add'l 30; Mrs. Catherine Duff, 5, 35 00
Legacies. — Danville, J. L. Goodhue, by E. C. Goodhue, 10 00
45 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Austria, —— Schlodming Styria, 2 85
Italy, Florence, A friend, 50 00
Turkey, Harpoot, Rev. H. N. Barnum and wife, 18; An Armenian family, 2.40, 20 40—73 25

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer.*

For several missions in part, 8,620 69
For Miss West, Constantinople, 220 00
For traveling expenses of Miss Childs, from Marash to Constantinople and back, called to assist at the Home, Ps. 3,325, 146 30
For do. Miss Lord's removal to Smyrna, to assist Miss Page, in school, Ps. 1,262, 55 53—9,042 52

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer,* 1,800 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Augusta, Mrs. E. B. Skeele, for Mr. Blodget's school, Peking, 10; Brunswick, 1st Cong. Sab. sch., 60; Edgecomb, Cong. Sab. sch., 2.50; Portland, 2d Parish, Young People's Soc. of Christian Endeavor, 20; do. Sab. sch., Chinese class, for Chun Jung, 12, 104 50
VERMONT. — Bennington Centre, 1st Cong. Sab. sch., for pupil in Mrs. Parsons's school, 30 00
MASSACHUSETTS. — Lakeville, Precinct Sab. sch., 8.65; Somerville, Franklin-st. Sab. sch., for Kioto Training School, 25; Townsend, Cong. Sab. sch., 6.50; Wakefield, Cong. Sab. sch., 16.23, 56 38
CONNECTICUT. — Fairfield, 1st Cong. Sab. sch., for work in Micronesia, 6.01; New Haven, Humphrey-st. Sab. sch., for work of Rev. J. D. Eaton, Chihuahua, 60; Southport, Cong. Sab. sch., for China, 2.60; West Winsted, 2d Cong. Sab. sch., 39.03, 107 64
NEW YORK. — Brooklyn, Willoughby-ave. Sab. sch., for a student in Pasumalai Sem'y, 50; Central Cong. Sab. sch., for Madura, 36, 86 00
DISTRICT OF COLUMBIA. — Washington, 1st Cong. Sab. sch., for Kioto Training School, 30 00
ALABAMA. — Selma, Cong. Sab. sch. (of wh., for South Africa, 1.50), 2.50; Talladega, College Sab. sch., 9.85, 12 35
OHIO. — Berlin Heights, Cong. Sab. sch., 2.40; Castalia, 1st Cong. Sab. sch., 1.25; Cuyahoga Falls, "Happy Workers" of Cong. Sab. sch., 2, 5 65
ILLINOIS. — Ontario, Cong. Sab. sch., for scholar in Bridgman School, China, 14; Waverly, Cong. Sab. sch., 13.53, 27 53
MICHIGAN. — Blaine, Cong. Sab. sch., 5; Memphis, "Cheerful Workers" of Cong. Sab. sch., 3, 8 00
WISCONSIN. — Boscobel, Cong. Sab. sch. 4 00
IOWA. — Davenport, Ger. Cong. Sab. sch., 7.35; Magnolia, Cong. Sab. sch., 5, 12 35
MINNESOTA. — Glencoe, Cong. Sab. sch. 2 30
NEBRASKA. — Bradshaw, Children's Try Soc'y, 3 00
DAKOTA TERRITORY. — Howard, Cong. Sab. sch. 2 60
CANADA. — The Grange, Sab. sch. class, for Micronesia, 1 61
493 91

CHILDREN'S "MORNING STAR" MISSION.

MAINE. — Brownville, Cong. Sab. sch., 5.71; North Yarmouth, Cong. Sab. sch., 4, 9 71
NEW HAMPSHIRE. — Amherst, Cong. Sab. sch., 5.40; Bradford, Mrs. Geo. Dunfield, 30c.; Merrimack, 1st Cong. Sab. sch., 2, 7 70
VERMONT. — Lyndon, 1st Cong. Sab. sch., 10; Quechee, Cong. Sab. sch., 16.25; West Brattleboro', Three children, 30c. 26 55
MASSACHUSETTS. — Boston, Old South Sab. sch., 40; Dedham, 1st Cong. Sab. sch., 35; Florence, Cong. Sab. sch., 24; Lancaster, Evang. Cong. Sab. sch., 8; Lowell, Two children, 30c.; Newton Upper Falls, Three friends, 30c.; Northampton, Pupils of the Clarke Institution for the Deaf, 1.85; Rowley, Cong. Sab. sch., 1.20; Sandwich, Five children, 50c.; South Framingham, South Cong. Sab. sch., 12.60; Waquoit, Cong. Sab. sch., 1; Wellesley, Lillie Fischer's savings bank, 1; Worcester, Salem-st. Sab. sch., 4.60, 130 35
CONNECTICUT. — Buckingham, Cong. Sab. sch. add'l, 65c.; Hartford, E. G. and E. W. Beardsley, 1; Harwinton, Friends, 50c.; New Haven, Sab. sch. of Ch. of the Redeemer, 23.19; Salisbury, Cong. Sab. sch., 10; Somersville, Cong. Sab. sch., 7.50; South Windsor, Cong. Sab sch., 10, 52 84
NEW YORK. — Albany, Two children, 40c.; Brooklyn, Willoughby-ave. Sab. sch., 25; Canandaigua, Cong. Sab. sch., 11.60; New York, Two children, 20c.; Oswego, 1st Cong. Sab. sch., 90c.; Warsaw, Cong. Sab. sch., 15, 53 10
PENNSYLVANIA. — East Smithfield, Cong. Sab. sch. 10 00
ALABAMA. — Marion, Cong. ch. and Sab. sch. 9 00
OHIO. — Berlin Heights, Cong. Sab. sch., 90c.; Cincinnati, Walnut Hills Cong. Sab. sch., 20; Claridon, Cong. Sab. sch., 1.50; Lima, Children of T. H. Jones, 50c.; Oberlin, 1st Cong. Sab. sch., 8.40, 31 30
ILLINOIS. — Bloomington, 1st Cong. Sab. sch., 5; Chandlerville, Cong. Sab. sch., Mrs. Jane Shaw's missionary class, 20; Chicago, Alexander Duff, 50c.; Concord, Prairie Sab. sch., 11.80; Evanston, 1st Cong. Sab. sch., 1.30; Lake View, Cong. Sab. sch., 2.30, 40 90
MISSOURI. — Amity, Cong. Sab. Sch., 4; St. Catherine, Rev. C. M. Schwarzauer, 50c. 4 50
MICHIGAN. — Detroit, 1st Cong. Sab. sch., 25; Onondaga, Cong. Sab. sch., 2.70, 27 70
WISCONSIN. — Genesee, Cong. Sab. sch. 6 15
IOWA. — Fairfax, Cong. Sab. sch., 2.10; Garden Prairie, Children's Miss. Band, 5.20; Green Mountain, Cong. Sab. sch., 2.50, 9 80
MINNESOTA. — Alexandria, 1st Cong. Sab. sch., 6.12; Minneapolis, 2d Cong. Sab. sch., 12; Rochester, Cong. Sab. sch., 5, 23 12
KANSAS. — Atchison, Miss'y Soc'y, 1; Kirwin, Cong. Sab. sch., 8; Wakefield, Madura Cong. Sab. sch., 5.50, 14 50
NEBRASKA. — Linwood, Cong. Sab. sch., 10; Wheatland, Cong. Sab. sch., 2, 12 00
CALIFORNIA. — Los Angeles, E. C. Manning, 30
DOMINION OF CANADA. — Nova Scotia, Chebogue, Zion Cong. Sab. sch. 1 40
JAPAN. — Kobe, Miss'y children's Sab. sch. 1 00

471 92

Donations received in March, 24,912 39
Legacies " " 9,220 94

34,133 33

Total from September 1, 1884, to March 31, 1885: Donations, $191,737.67; Legacies, $73,286.91=$265,024.58.

DONATIONS RECEIVED FOR ARMENIAN COLLEGE, HARPOOT, TURKEY.

MASSACHUSETTS. — Pittsfield, Mary L. O'Sullivan, 5 00
ILLINOIS. — Geneseo, Charles Perry, 25 00
WISCONSIN. — Ripon, E. H. Merrell, 5.00; Green Bay, W. G. Butler, 9.00, 14 00
IOWA. — Cedar Rapids, Mrs. L. B. Stevens, 100 00

144 00

Previously acknowledged, 64,993 37

65,137 37

ARTHUR W. TUFTS, *Treasurer.*

BOSTON, March 2, 1885.

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL — "THE MORNING STAR."

MAINE. — Freeport, Cong. Sab. sch., 10; Machias, Cong. Sab. sch., add'l, 3.25, 13 25
NEW HAMPSHIRE. — Bradford, Mrs. Geo. Dunfield, 75c.; Concord, West Cong. Sab. sch., 3.75, 4 50
VERMONT. — Dorset, Cong. Sab. sch. 18 75
MASSACHUSETTS. — Andover, Roy W. McClintock, 50c.; Fitchburg, A friend, 25c.; Ipswich, Linebrook Sab. sch., 25c.; Leverett, Mrs. Ralph A. Field, 25c.; Newton Upper Falls, Three friends, 75c.; Northampton, Marion B. Story, 25c.; South Weymouth, 2d Cong. Sab. sch., 1, 3 25
PENNSYLVANIA. — Scranton, Plymouth Cong. ch. 1 00
NEW JERSEY. — Orange, Mission Band of the St. Cloud Pres. ch. 2 00
ILLINOIS. — Lake View, Cong. Sab. sch., 2.50; Winnetka, Cong. Sab. sch., 4, 6 50
MICHIGAN. — Romeo, Seth L. Andrews, 1 00
WISCONSIN. — Oshkosh, Welsh Cong. Sab. sch. 3 50
CALIFORNIA. — Los Angeles, Park Sab. sch., 1.68; E. C. Manning, 50c.; San Francisco, 3d Cong. Sab. sch., 58; Santa Barbara, Harry F. Van Winkle, 1, 61 18
MEXICO. — Guadalajara, Friends, 2 00
TURKEY. — Harpoot, Children of Rev. H. N. Barnum, 2; Marash, Children of missionaries, 2; Sivas, Protestant congregation, 12; Smyrna, Boarding School, 3.08, 19 08

136 01

Previously acknowledged, 46,870 29

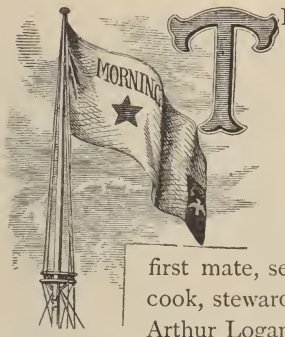
47,006 30

For Young People.

VOYAGE OF THE *MORNING STAR* TO HONOLULU.

BY CAPTAIN ISAIAH BRAY.

To the Owners of the Morning Star:—



THE *Star* sailed from Boston on November 5, 1884, a bright, sunny day, with a fair wind, a goodly company of friends accompanying us to return on the tug. Before these friends left us they gathered at the gangway and sang: "Waft, waft, ye winds," etc., and we had a parting prayer. When we were left alone our decks seemed deserted, for there were but fifteen of us left. These were: the captain, first mate, second mate and engineer (one man), chief engineer, cook, steward, and six seamen, the captain's wife and daughter, and Arthur Logan, who was returning to his parents at Ruk. But our hands were at the plow and we were starting about our Father's business and we must not look back. But for all that, many a glance was directed to the towboat as we rapidly separated in opposite directions and we saw the boat and friends fast going out of sight.

Could those friends have seen the vessel twelve hours later, how thankful they would have been that they were on shore. A strong northwest gale was chasing us with a fury that seemed eager to overwhelm us. Large waves rolled on board threatening to founder us, but the noble vessel would shake them off and again leap ahead under the close-reefed topsail, the only little sail she could carry, and, as the wind screamed through the rigging, it seemed as if even that would blow from the bolt-rope. All that night we watched and worked in the waves, doing our best to keep the *Star* from foundering. We were glad to see the daylight, when a scene of wild grandeur was presented to our view. Land was no longer in sight, and no other sail could be seen, nothing but the vast ocean, and that lashed into a fury around our little vessel that seemed only a toy upon it.

For three days the gale continued, and when it abated we had left Boston five hundred and forty miles astern. We then directed our course to the northeast trade-winds region. But we found very light and variable winds, and we did not reach the equator for thirty-three days after leaving Boston. We could not tell whether we had a fast-sailing vessel or not. One thing, however, we were delighted to learn concerning the sailing qualities of the *Morning Star*, that in light winds she could sail faster and easier than any vessel any of us had ever sailed in. That was one of the most important points we could have gained for

Micronesia, as there is little else than these light winds there. Down through the region of the southeast trade-winds we had the same light, variable winds.

We saw the Brazil coast in the distance as we passed Cape St. Roque. The next land seen was the coast of Patagonia, near Cape Blanco, in latitude 46° S. Then we sailed down the coast only a few miles from the land, and kept it in sight till we entered Magellan Straits. It is a barren, desolate-looking country, apparently without people or vegetation.

The voyage became more interesting from the time of sighting the Patagonia coast, January 12th until the 16th, when we reached the entrance of the Magellan Straits. We did not wish to enter at night and came to anchor. The

A PATAGONIAN.

nights were short, however, and the days long in that region. It was not dark till between nine and ten o'clock in the evening, and light again at two o'clock in the morning.

As soon as it was light on the 17th all hands were called, for the *Morning Star* was then to be transformed from a barkentine to a *steamer*, and we were to have the first advantage of steam power in our missionary packet. As a sailing-vessel we had been steering with the wheel at the after-end, but now we changed the gear to the wheel in the pilot-house forward. The sails were all furled in a snug manner, top-gallant and royal-yards sent on deck, the fires started, anchor hove up, and we steamed into the Straits against a head wind.

On the shore, at the entrance, sat a large flock of penguins, and over our heads soared a noble great albatross, and here and there a seal would show his head

above the water. It was a perfect day in all respects. Upon each side of the Straits large volumes of smoke rose high in the air from hundreds of fires, the object of which we could not imagine, but from the appearance it seemed that Terra del Fuego had well been called "the land of fire." Just before dark we entered the "First Narrows," steaming five knots an hour, and having a fair tide of seven knots more. We were soon rushed through these narrows into Philip Bay, sixty-five miles from the entrance of the Straits, where we came to anchor a short distance from the Terra del Fuego side.

The next day was Sunday, and we lay at our anchorage and had a day of rest indeed. Monday morning, January 19, with fair tide, wind, and steam, we rushed, rather than sailed, across Philip Bay, through the Second Narrows, and at 3 P.M. reached Sandy Point, the only foreign settlement in the Straits belonging to Chili.

To the eye of even a sailor there is but one indication that the *Morning Star* is anything but a sailing-vessel, and that is the pilot-house forward. Having hard coal, not a particle of smoke appeared to escape through the long iron mast. As we passed around Sandy Point and came in sight of the steamers and the town we took in the lower topsail, the last sail we had set, and steamed to the anchorage without even the noise of a whistle, a wonder to all observers, as there was still no smoke to be seen. The harbor-master soon came on board and his first words were: "Captain, what are you, anyway? — the Phantom Ship?"

Remaining two days at Sandy Point, from which place we sent letters home by way of Valparaiso, we brought fresh water on board, obtained fresh beef, mutton, and vegetables, and started on our way again. All that night we steamed through a fog and rain, only occasionally getting a view of the land on one side or the other. The next day, January 22, it blew another gale, and all that day we were in about the same position, sometimes gaining a few ship lengths, and again losing it. Passing from Sandy Point to the western entrance of the Straits we look upon high mountains covered with grass and trees; great valleys, with waterfalls and cascades; beautiful sheltered harbors; upon other ranges of mountains high in the clouds and covered with snow and ice. Beautiful glaciers of immense length wind down the valleys to the water, where they break and float away. I could not help thinking what a splendid coast it would be for some of our owners if they could slide down those long, blue, icy glaciers.

Just before dark, January 23, we passed Cape Pillar, the western point of land on the Terra del Fuego side, and the *Morning Star* steamed gracefully into the Pacific Ocean, where we hope she will spend a useful life, shedding her bright rays over the darkness of this ocean. By eleven o'clock we were a good distance from the land, and, having a strong breeze, set sail, let the fires go down, put the steersman at the wheel on deck and again became a sailing-vessel.

We entered the Straits from the Atlantic Saturday morning, January 17, and left them to enter the Pacific the following Friday evening, January 23. We had steamed seventy-five hours of that time, and anchored only twice. We were both surprised and delighted to find ourselves through that difficult part of the voyage, in less than *half the time* we had expected. We soon entered the delightful southeast trade-winds region, where we were not disappointed in finding

moderate, steady trade-winds, that took us to the equator in the Pacific in thirty-five days from the Straits; and in fifteen days more we steamed safely into Honolulu, after a passage of 130 days. Here we anchored about noon on Sunday, March 15. As we came into the harbor a great many friends drove down upon

HONOLULU HARBOR THIRTY YEARS AGO.

the wharf, as they were on their way home from church, to get the first look at the new missionary vessel, and quite a number came on board to greet us. Thus ended the first voyage of the new *Star*, and as she now goes forth upon her future work we are assured that thousands of prayers from her owners will follow her still.

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